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# USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1486



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## CONTENTS

## INTERNATIONAL

ZHURNALIST Story Portrays American 'Greed', Soviet 'Humanism' (Pavel Stepovoy; ZHURNALIST, No 10, Oct 83).....	1
International Conference of Slavists Held in Kiev (PRAVDA UKRAINY, 8, 14 Sep 83).....	10
Conference Opens Conference Ends	
Western Radio Uses 'Unholy Holy Men' in Broadcasts to Soviet Union (B. Petin; SOVETSKAYA LITVA, 17, 18 Sep 83).....	15
Border Guards Intercept Truckload of Bibles, Theological Literature (A. Leonovets; SEL'SKAYA GAZETA, 5 Oct 83).....	21
Selected Articles From SCIENTIFIC AMERICAN Published in USSR (ZHURNALIST, No 11, Nov 83).....	24

## REGIONAL

Bagirov Greets CEMA Electric Power Commission Delegates (BAKINSKIY RABOCHIY, 28 Oct 83).....	25
Grishkyavichus on Party Propaganda Shortcomings (M. Grishkyavichus; POLITICHESKOYE SAMOOBRAZO- VANIYE, No 8, Aug 83).....	27

## INTERNATIONAL

### ZHURNALIST STORY PORTRAYS AMERICAN 'GREED', SOVIET 'HUMANISM'

Moscow ZHURNALIST in Russian No 10, Oct 83 pp 74-76

[Story by Pavel Stepovoy: "Abyss"]

[Excerpt] Valentin Petrovich's friend kept his word. Two days after their meeting he called Samardin and told him that banker Edward Brook would be very happy to meet with him if "Mr Samardin did not mind that Brook would be expecting him in his office on Friday at four o'clock." Valentin Petrovich did not mind.

For Samardin the day began with a light breakfast in a cafe. He then walked over to staff headquarters of the United Nations on the East River. After this there were meetings and conferences with colleagues in the press center.

That evening there was no time to rest--banker Brook was waiting for him.

The American had not yet forgotten Samardin, whom he had met on a trip to Borodino.

"I'm happy to see you! How are you? How have you settled in?" said Edward Brook, walking swiftly toward Samardin the moment he stepped into the large office. Brook grasped his guest's hand in both of his, shook it and led Samardin to some arm chairs near a low table of polished walnut.

"Thank you, I've settled in quite well," smiled Valentin Petrovich.

As the host, Brook took the initiative.

"I believe this is your first trip to New York? Does it shock you?" he asked as he moved an ashtray toward Samardin.

"That's not the word," admitted Samardin honestly.

"I do sympathize with you," Brook mitigated the sharpness of his guest's response. "It takes time to get used to New York, even for Americans. Even I felt stunned when I first found myself on these stormy streets."



"I am not quite stunned," answered Samardin a little more freely, "but I am close to it."

The door opened noiselessly, the secretary brought in coffee.

"How is your family? You miss them, don't you?" asked Brook as he stirred his coffee and sat back in his chair.

"Yes. We spoke on the phone yesterday. We miss each other."

"Of course. I can understand them. As for you, I hope you aren't bored amongst our skyscrapers."

"The skyscrapers are okay," answered Samardin without interest. "It's the commotion, noise and gas fumes that are hard to take."

"The woes of civilization. Where don't they exist...It's true that New York is somewhat unique. But what can you do--a city is a city."

"I agree, but I did not come to complain about city smog. It is said that in this sense New York is a champion. But so what? Let's leave the city's problems to its mayor. Let him have the headaches."

"Especially since he wants to serve another term," Brook skilfully supported his guest. Samardin was forced to continue a subject that had grown boring.

"I've noticed that. I saw how he was shaking hands with passersby near the crosswalk."

"That they know how to do," said Brook sarcastically.

"It's not only that..." Samardin did not want to continue.

"The city is a labyrinth of streets. They spin us around all our lives. They confuse our minds. But don't you give in to the emotions of the New York street, Mr. Samardin. It enhances your impressions. Here being phlegmatic wouldn't hurt..." Brook intended to clarify his thoughts, to say that a person must always be a philosopher, but Samardin interrupted him with a question.

"Are you able to do this?"

Brook began to laugh loudly.

"One has to be on his toes with you. You know how to take one at his word. Well, Americans are emotional people. Emotions are like air to us--we breathe them and cannot get enough of them."

"Even in this town that is blackened by smoke," Samardin could not contain himself.

"This city is a copy of America. If I could I would destroy it and build a new one, and I would change America. But I cannot."

"What can you do?"

"Not much," smiled Brook. "Or maybe a great deal. Who knows? Do you know your possibilities?"

"I think I know a few of them."

Brook answered completely seriously:

"I know myself, thank goodness. And I know how to do things that you do not."

"I?" Samardin reacted quickly. "How do you know what I can and cannot do?"

"I do not mean you personally," said Brook imperturbably. "By 'you' I mean the Russians, the Soviets. I know the value of capital. This is what my country, my world holds to."

Samardin did not even raise his eyes.

"I really don't know how to get rich playing the market. But what would be the purpose of this for me?"

Brook expected such an answer.

"You are naive people. You have weaned man from the most important thing in today's business world--making money. You ~~de~~stroyed his individuality."

"We killed the man in man? Mr. Brook, you still have to prove that the greed of a shareholder for stock is the essence of an individual. We are trying to prove something else, but we have not convinced you as yet. Why would you want to destroy this gigantic city, which was built by your ancestors through the ages, and rebuild America if everything is so ideal here? Incidentally, we acted in just the opposite manner--we began by changing the structure and then went after the city, and not only the city. It wasn't the city that we smashed. Why break the cities? Customs! Mores! When these change cities and all of life change with them. Man changes!" answered Samardin, wanting to argue with the banker.

"No, no, just not this. Don't bring man into the conversation, don't try to penetrate into his soul. Nothing can be accomplished by doing this--the soul is darkness. The soul is divine, and don't try to grasp it with your hands!"

"Why are you speaking so naturalistically? One would think that you are not interested in man's soul. Let's leave man's soul aside. Let's speak about people. Labor created and drives man, and you are depriving man of the opportunity to work. He has no place in society."

Brook reacted strongly to the words "has no place."

"There are those who do not want to work. Man is free. He is free to choose whether he wants to work or not."

"Only the tramps of ancient Rome could dream about that. Modern civilized man feels his uselessness without work."

Brook, offended, snapped:

"According to you, I too am a parasite, a shiftless person. Yet I do enough work for 10 people."

"No, you are not shiftless. Not at all! But your job is to appropriate an income without working."

Brook frowned.

"It is my capital, my profit!"

"It is your capital that is keeping others from their place in the sun."

"A man and a citizen, and I am both, must be convinced of the vitality of his state's foundations. Isn't that so?"

"Doesn't it seem to you that you are overcome by excessive optimism? Do you suppose that all of your countrymen think the same way?"

Samardin appealed to the reasonableness of his collocuter, but Brook simply answered without emotion:

"All real Yankees do."

Although nothing harsh was said, both sensed that the atmosphere of their conversation had changed. This was already politics—an argument about today's world.

"We are stronger intellectually, stronger than any of our ancestors! We are stronger idealistically. This is not given to all peoples. Many are envious of us, and this indicates something, doesn't it?"

"Something, yes, but what?" sighed Valentin Petrovich and asked, "So, idealistically, you say? What ideals, if they are not a secret?"

Brook wanted to say something, but Valentin Petrovich continued:

"Bombs, yes, but ideals? With what ideals have your 'think tanks.' enriched the world?"

Brook's face became tense.

"Think tanks?" he said as he pressed his lips together contemptuously. "They think that they are setting policies. It is not good that all kinds of advisors acquire power and manipulate public opinion. An active, business-like individual--this is the buttress of America. We give the solid intellect, the decisive nature its due--it forges ahead at the exchange."

"What about your ideas, the intellect and the bomb?" Samardin mixed all of this together on purpose, as if to emphasize the confusion in the thoughts of his opponent. "How can these be combined?"

"We value ideas that develop. The bomb is also a product of the intellect. An idea that has materialized, Mr. Samardin," said Brook firmly.

"But it contains within itself the potential for destroying all that is material as well as intellectual."

"Nevertheless we are attracted to it. Like a child attracted to a flame, without knowing the consequences. Isn't that so?" Brook waited for an answer.

"How did you decide that what the world needs most is your bombs? You Americans need them--you need them in places where they already are as well as in places where there are none as yet."

"You are touching on a sore spot and you see everything as you want to see it."

"Naturally."

"You do not want to consider the facts, and this is true not only of you. Anyone who tries to criticize us suffers from this Daltonism."

Samardin touched the back of his head to the chair back and asked:

"What facts is it that we do not consider?"

"They are known to the whole world. Everyone asks us for weapons. Do you understand? They ask us. We supply them. The hand of the giver does not become impoverished."

"Especially if it takes in return," laughed Samardin sarcastically.

"Before us we see a supplicant with outstretched hand," said Brook, ignoring the comment. "We do not push this hand away. Some call this kindness."

"And Vietnam, was that also kindness?"

Brook acted like he had not felt the blow and without changing his tone he answered briefly:

"Not only that. If we survey the hot spots on our planet we can really get into it. Vietnam was not so much the will of the nation as a flaw in our politicians. In each one of them one eye was swollen shut. They have a one-sided view of the world and do not know how it will end for them."



"Are you speaking for the whole nation?"

"Why would you doubt it? Or do you feel that a worker would have another opinion? Even if this is so, so what?" Brook was enjoying their altercation.

"Do you seriously think that a worker, especially one who is unemployed, will have the same opinion as you? You have a full wallet while he has an empty one--isn't there a difference?"

"In life everything is more complicated than that. It cannot be taken as a whole, attempting to encompass everything. The worker completes his shift and sleeps soundly while I must worry about whether stocks will go up or down. The worker's opinion... Let me tell you about something that happened 10 years ago. There was a one-day moratorium against the Vietnam War. I went out into the streets with the others to protest--against the war, of course. All the while plant workers were making cannon parts. They had no intention of protesting. They needed the work. Their main concern was wages. Understand, it is wages and not politics that interest my workers. Whereas I had nothing to lose. I went with the others."

"What are you trying to say?" Valentin Petrovich peered attentively at the triumphant face of Brook.

"Only that which I have said and not a word more."

"You haven't told me why you participated in the demonstration. In any action the motive is important. But let's leave that on your conscience."

"Why?" interrupted Brook. "I'll tell you. I need to be popular. I, Edward Brook, the individual. I am, after all, a liberal. Yes, a liberal! Everyone knows that."

"You don't conceal the fact that even under such circumstances you try to earn something--politically. This resembles speculation."

"I am a businessman," proclaimed Brook proudly, thrusting out his chest jokingly. "And a little bit of a politician. Maybe even 'a lot' a politician, if you will. I want to become a leader. A leader who does not try to gain some advantage even from the worst of circumstances is not a good leader. I want to be a good leader. Otherwise there is no point in becoming involved in politics. Do you agree?"

"That is your business. You are a banker and will remain a banker both in station and conviction, ever after demonstrating, and a worker will remain a worker even though he had not planned to march. But remember--sooner or later he will march, but not with you, if he is truly a part of the working class. After all, the important thing is not that you demonstrated, but what you do! A worker knows how his labor is being used. Convince him, the way you did the Vietnamese, about your 'kindness!'"



Brook was no longer smiling. "This Vietnam--how long can it be thrown in our faces?"

"That's it, hell. We really did not have to roll up our pants and crawl into that quagmire. It would have been better if the Vietnamese had been able to handle their own affairs," It seemed to Brook that he had answered honestly, but the lips of the Russian curved into a skeptical laugh.

"But all of you 'decided' for the Vietnamese. Tell me, why are you so self-assured? What yeast, Mr. Brook, was used to raise your pan-Americanism?"

Brook hesitated.

"I haven't thought about it, but I think this is most likely a matter of psychology."

"But tell me, where does all your self-confidence come from?"

"It comes to you when you surpass yourself and others, the past, in something. When you become smarter. The intellect is costly these days."

"You've bought some?"

Brook understood the jest.

"That's all I do, but there is always a chronic deficit. You create a group of advisors, put yourself out and get insomnia in return. Well okay, hats off to fools. I want to speak about God. Man created Him in order to ask His protection. God is power! He gives but also chastises. For this He is bowed down to. Isn't this why our Yankees 'give themselves license'?"

Brook was rocking happily in his arm chair; his mood had improved.

"I did not say 'We are gods.' They are in the heavens. But we have our own earthly god--the dollar."

Valentin Petrovich said with chagrin:

"You are living with your eyes closed. It is more convenient thus--not to see the world the way it is today. What are you yourselves convinced of? Doesn't it seem to you that your conviction is the conviction of an idol?"

"One who is smashed to pieces when there is failure?" said Brook in tolerable Russian.

"You understood correctly," agreed Valentin Petrovich.

"Thank you. But in each of us there is a part that is idol. Sometimes we are revered, other times we are cursed. How can you be sure of anything here?"

"You think badly of people. It would be better if you talked about yourself."

"We are talking a great deal about that. If we get in the way of ourselves with anything it is with egoism. They can't forgive us for that."

"Who?"

"Everyone. Including you."

"We respect the American people, the nation, but not pan-Americanism."

"And what is our country worth without it? That is its character!"

"The character of a nation depends on its world view," concluded Samardin philosophically. He was obviously tired. Brook noticed this.

"I am taking advantage of your endurance, but I want to take a few more minutes for myself. World view--these are just words. Loud and simple in the sense of articulation and perception. Sometimes they act as a narcotic, especially when they are proclaimed from a pulpit--then everyone falls face downwards and gives himself up to illusions. But if we Americans approached others with our world view alone, they would have turned away from us long ago. Others expect something substantial from us."

"Rockets?"

"Rockets, too, if you will."

"Why don't you think about where you are going with your rockets? Toward old conflagrations, where new walls have just recently arisen from the ashes; toward cemeteries, where the crosses have hardly had time to age?"

"We go there where we are called, where we are needed."

"You are needed?"

"Well maybe not we, but our weapons. Everything is relative. This includes the concepts of good and evil. Sentimentality is alien to us, we are a businesslike people. And we don't allow others to cross us."

"And who selects the path you take?"

"Circumstances. Neither you nor we can ignore this. It is circumstances that make us gods and idols."

"Sounds like something from the realm of fatalism," frowned Samardin.

"Aren't you familiar with this feeling? Oh, yes, I forgot--you are always sure about everything. Have you no problems?" Brooks lips twisted into a sarcastic grin. He was obviously mocking. "You talk a lot about the needs of man. What are these needs? How many are there? You do not consider that that kind of approach does not strengthen active authority in an individual."

"That's interesting. What do you mean?"

"Well, modern society exists only because of initiative and enterprise. But I am not talking about these basic truths. I am talking about the motives for man's activities. You cannot give him everything he needs, yet you make promises. Why? A man will work poorly in two instances--when you don't pay him enough or when you pay him too much. He has to know how much he specifically is worth, not in general. We businessmen pay the worker not according to how much he needs but according to his worth in comparison to others. Do you understand--in comparison to others! And each worker breaks his back and tries very hard. Very hard!"

"Money distributes us according to size," grinned Brook again. "When I was in Moscow I saw a line near a restaurant on Gork'y Street. Who wouldn't you meet there! I was interested. There was an engineer, students, a professor and a taxi driver. Now you go to Fifth Avenue and you will not find the same variety of people there. The student knows where he should go to drink his whiskey. Why should he pay more on Fifth Avenue when he can find what he wants on 42d Street for \$1.00, the same thing that costs \$4.00 on Fifth. Prestige is expensive. But I'm getting off the track. As you can see, the place each one of us occupies is clearly delineated by the dollar. It is the almighty!"

"You are passing off the desired for the actual."

"We must administer politics, and not vice versa. We must always play the game. I am not a heretic and I will not part with capitalism but I am aware of the fact that it needs improvements. This is why I am for enlightened liberalism."

"And what does the worker get out of all your concepts?"

"Man will remain himself--a free individual."

"He is not free of society. It creates his needs."

"That's interesting. We have been talking for 1.5 hours. How do you know what I want and do not want? There is no need to oversimplify. Society! We are independent of each other, of any society. This is the essence of freedom."

Valentin Petrovich flinched. He sensed what kind of abyss lay between them. It was insurmountable.

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## INTERNATIONAL

### INTERNATIONAL CONFERENCE OF SLAVICISTS HELD IN KIEV

#### Conference Opens

Kiev PRAVDA UKRAINY in Russian 8 Sep 83 pp 1-3

[Article: "A Forum of Scientists-Slavicists"]

[Text] The emblem of the capital of Soviet Ukraine against a background of an open book and a pen as a symbol of the centuries-old written language that transformed world civilization have formed the emblem of the Ninth International Congress of Slavists, which opened yesterday, 7 September, in Kiev. Prominent scientists and specialists representing 26 countries have gathered in the Ukraina Palace of Culture to participate in discussions of a wide range of topical questions linked with the history, formation and development of Slavistic science and culture.

In the presidium are A. P. Lyashko, chairman of the UkSSR Council of Ministers; A. S. Kapto, secretary of the Ukrainian Communist Party Central Committee; V. S. Shevchenko, deputy chairman of the Presidium of the UkSSR Supreme Soviet; M. A. Orlik, deputy chairman of the UkSSR Council of Ministers; Academician P. N. Fedoseyev, vice president of the USSR Academy of Sciences; Academician B. Ye. Paton, president of the UkSSR Academy of Sciences; Academician M. B. Khrapchenko; other prominent scientists; members of the International Committee of Slavists and the Soviet Organizational Committee; and representatives of Soviet and public organizations.

The congress was opened with an opening address by P. I. Tron'ko, acting president of the International Committee of Slavists and academician of the UkSSR Academy of Sciences. The international forum of Slavists, he said, is a great event in public, scientific and cultural life of all Slavic peoples. In our time, when the mighty movement of peoples against the danger of a thermonuclear war and for peace throughout the world is growing, the meetings and contacts of scientists and the strengthening of scientific links, which lead to mutual understanding and cooperation, are of special significance. We, Soviet Slavists, are especially pleased that the congress is held in ancient Kiev, the historic center of eastern Slavic state system and a city with remarkable monuments of Slavic history, literature and culture.

The speaker noted further that Slavonic studies can and must unify scientists for fruitful and creative labor, for an exchange of views and for creative efforts aimed at deep and good neighborly study of the spiritual life and culture of the numerous group of related peoples.



It was noted in the address that Slavic peoples have traversed a great historic path and made an important contribution to world civilization. Interest in their history and culture increased especially when they together with some other peoples proceeded to create a new social system based on the principles of social justice and humanism--a socialist system. Therefore, the attention which is devoted to the study of historic and cultural development of Slavic peoples and their relations with other peoples is natural. During the past several years, research was conducted in the USSR which thoroughly elucidated the questions of ethnogeny of eastern Slavs, the history of Kievan Rus' and ancient Russian culture, the history of the working class in Russia and the heroic struggle of peoples of the USSR and other countries against fascism and the questions of building socialism in the USSR. Soviet Slavists also prepared some works on the history and culture of Slavic peoples abroad.

The forum participants were then addressed by A. P. Lyashko, chairman of the UkSSR Council of Ministers. In stressing the importance of scientific problems connected with the history and culture of Slavic peoples and their centuries-old struggle together with other peoples for progress, freedom and humanism, he noted that Slavic peoples, who are members of the socialist community of countries, have achieved outstanding successes in economic and cultural construction and solved some major social, political and national tasks. The ideas of equality, freedom and peace, which are inherent in the leading culture of the Slavs, are being ever-increasingly disseminated on the planet and evoke deep interest among all peoples of goodwill.

The present forum of Slavists, the speaker continued, is being held in a difficult international atmosphere when a threat to peace hangs over the earth as never before. The Soviet people, like other peace-loving peoples, are waging a persistent and consistent struggle for curbing the arms race, preserving and strengthening peace and developing cooperation among peoples. This is convincingly testified to by the foreign policy initiatives of the USSR and other socialist countries and the new constructive proposals expressed by Yu. V. Andropov in answers to questions of the newspaper PRAVDA.

To long applause of those present, A. P. Lyashko read the greetings from the USSR Council of Ministers to participants in the Ninth International Congress of Slavists.

On behalf of the Presidium of the USSR Academy of Sciences, the delegates to the congress were greeted by Academician P. N. Fedoseyev, vice president of the USSR Academy of Sciences. In speaking of the importance in studying the history and culture of Slavic peoples, the speaker stressed that the Slavs have been making a great contribution to the development of world civilization for many centuries. Life itself has instilled in them a striving to eliminate discords and cultivated an invariable longing for peace and determination to act against aggression. This truth has acquired special persuasiveness during the past decades. The socialist transformations in the USSR and East European countries have created durable bases for friendship of peoples and have forever eradicated those social forces which were drawn to military adventures. The speaker described the research being conducted in the USSR in the field of Slavonic studies.

The address by Academician B. Ye. Paton, president of the UkSSR Academy of Sciences, comprehensively elucidated the questions of Ukrainian Slavonic studies,



which as a science was formed in close interrelationship with Slavonic studies of other peoples, and, first of all, the Russian people. He also noted the internationalistic, international aspect of research conducted in this field by social scientists of the republic.

Words of cordial greetings from residents of Kiev City, where the congress of Slavists will work for one week, were conveyed to the delegates by V. A. Zgurskiy, chairman of the Kiev gorispolkom. He described the great contribution made by Kiev to the development of Slavic culture and its successes in socio-economic and cultural development in our days.

The contribution made by the collective of teachers and students of the Kiev University imeni T. G. Shevchenko to the development of contemporary science was described by M. U. Belyy, rector of the VUZ and corresponding member of the USSR Academy of Sciences. He emphasized that the multithousand collective of the university will be glad to welcome in its lecture halls the participants in sectional meetings of the world forum of Slavists.

Participants in the congress were also greeted by vice presidents of the International Committee of Slavists [MKS] (Vitol'd Henzel') (Poland) and (Dean Wort) (United States).

Three reports were heard at the plenary meeting. Academician B. A. Rybakov devoted his report to characteristics of ancient Kiev--the cradle of three fraternal peoples, Russians, Ukrainians and Belorussians--and described the history of the rise of the city on the Dnepr and its role in the unification of numerous tribes into the first state of eastern Slav's--Kievan Rus', which created a unified culture that had some common historical tasks and made a great contribution to the development of European culture.

Academician (Bratko Kreft) (SFRY) devoted his report to the significance of the legacy of a writer of I. S. Turgenev and Marko Vovchok and their role in the history of European literature. A major portion of the report was devoted to the analysis of "Zapiski Okhotnika" [Notes of a Hunter] and "Narodnykh Opovidan' Marka Vovchka"--the apex of creativity of the two great writers of the Russian and Ukrainian peoples.

The life and creative path of writer and scientist Yu. Krizhanich, whose 300th anniversary of death will be observed by the Slavists at a round table meeting, was described in detail in a report "Drevnost' i Sovremennost' o Yurii Krizhaniche" [Ancient Times and Modernity on Yuri Krizhanich] by Academician (Joseph Hamm) (Austria). The speaker stressed that Yuri Krizhanich, author of many treatises on philosophy, political economy, historiography, linguistics and music, was one of the first to advance the idea of unification of Slavic peoples.

Work in sections and subsections has begun.

On the same day, V. A. Zgurskiy, chairman of the Kiev gorispolkom, presented the medal "In Commemoration of Kiev's 1500th Anniversary" to some outstanding Soviet scientists-Slavists.

## Conference Ends

Kiev PRAVDA UKRAINY in Russian 14 Sep 83 p 3

[Article: "To Serve the Cause of Peace and Social Progress"]

[Text] Kiev, 13 Sep (Ukrainian Telegraph Agency [RATAU])--The Ninth International Congress of Slavists ended its work here today. Representatives of 26 countries have discussed the most important questions of history and culture of Slavic peoples during a 7-day period in the capital of the republic. They have heard 450 addresses and more than 1,000 reports by prominent scientists-Slavists: linguists, historians, archaeologists, literary scholars, folklore specialists, ethnographers and specialists of other branches of the humanities, whose contribution to and development of Slavonic studies are widely known. Recommendations were adopted and ways outlined for further research and creative cooperation of Slavists throughout the world, which in the final analysis, in the unanimous opinion of delegates, will serve in improving mutual understanding of peoples and strengthening of trust and the cause of peace and social progress.

The concluding plenary meeting was held in a solemn atmosphere. The seats on the presidium were occupied by M. A. Orlik, deputy chairman of the UkSSR Council of Ministers; D. V. Kuznetsov, chief of a sector of the Science and Educational Institutions Department of the CPSU Central Committee; F. M. Rudich, chief of the Science and Educational Institutions Department of Ukrainian Communist Party Central Committee; Academician M. B. Khrapchenko, academician secretary of the Literature and Language Department of the USSR Academy of Sciences; I. I. Lukinov, vice president of the UkSSR Academy of Sciences and academician of the UkSSR Academy of Sciences; members of the International Committee of Slavists and the Soviet Organizational Committee; and representatives of Soviet and public organizations.

The text of a telegram from UNESCO General Director (A. M. M'Boy) to delegates of the congress was read to an applause of those present. Participants in the concluding meeting welcomed with approval the report on awarding the title of honorary doctor of the Kiev University imeni f. G. Shevchenko to V. Georgiev, academician of the Bulgarian Academy of Sciences; (J. Hamm), member of the Austrian Academy; M. Partridge, professor of the Nottingham University; and (B. Kreft), member of the Slovenian Academy of Sciences and Art for developing scientific research and strengthening cooperation in the field of Slavonic studies.

Accountability reports on the work results of sections were delivered by their supervisors at the meeting.

P. T. Tron'ko, acting president of the International Committee of Slavists and academician of the UkSSR Academy of Sciences, noted in his address at the meeting that the present congress is the most representative forum in the history of Slavonic studies. Its main unifying idea was the social progress in

the contemporary world and the development of Slavonic studies linked to it. The congress examined the questions of ethnogeny and the character of historic, literary and cultural links of Kievan Rus' with other European countries and analyzed the creative methods of contemporary Slavic literatures.

Participants in the forum were interested not only in hoary ancient times but also in vital problems of the present day. The sections discussed such important questions as correlated research of grammar and vocabulary of modern Slavic languages, development of the socialist realism method and social and cultural mutual enrichment of Slavic peoples during the postwar years. In the course of exchanging views, the specialists came to a conclusion that it is necessary compile translation dictionaries of Slavic languages, linguistic atlases, national encyclopedias and international catalogs.

The atmosphere at the congress was genuinely scientific, businesslike. Participants in discussions had every opportunity to report on the results of their research, and at the same time to express differing points of view on the questions raised. For the first time in the practice of congresses two "round table" meetings were held, during which there was a lively exchange of views on the most important tasks of Slavonic studies. All commissions of the International Committee of Slavists worked in a businesslike manner. An exhibition of literature of Slavonic studies has attracted much interest.

It was stressed that wide sections of the scientific community of various countries have manifested genuine interest in the future of Slavic peoples, their past and the socialist present.

Participants in the congress adopted a resolution in which they approved the results of conducted work and recommended that national committees of Slavists deeply study the scientific results of the forum of Slavists.

It was decided to hold the regular 10th International Congress of Slavists in the capital of Bulgaria--Sofia. Prominent Bulgarian scientist, Academician V.Georgiev was elected as the new president of the International Committee of Slavists.

(S. Grachotti) (Italy), vice president of the International Committee of Slavists, expressed appreciation to those present and organizers of the meeting on behalf of representatives of non-Slavic countries, who worked at the congress.

Slavists from five continents adopted an appeal to all scientists of the world in which they called upon the scientific community of all countries and all people of goodwill to multiply their forces in the struggle for peace in order to save our planet from the threat of a nuclear conflagration.

A concert performance was given for participants in the congress. A reception was held in their honor.

## INTERNATIONAL

### WESTERN RADIO USES 'UNHOLY HOLY MEN' IN BROADCASTS TO SOVIET UNION

Vilnius SOVETSKAYA LITVA in Russian 17 Sep 83 p 2, 18 Sep 83 p 3

[Article in two installments by B. Petin in the column "On the Fronts of Ideological Struggle": "Attacks on the 'Piety' Wave"]

[Text] The worsening of the international situation is being accompanied by an intensification of the "psychological war" on the part of our ideological adversaries. As stated at the June (1983) Plenum of the CPSU Central Committee, it is conducted by the West on the highest, one could say, hysterical anti-Soviet, anticommunist note. The enemy has embarked on the air. In the multitude of antocommunist, anti-Soviet voices filling the air with turbid waves, not the last note is sounded by foreign religious organizations and centers calling themselves "guardians of Orthodox piety," religious extremists and anti-Soviet well-wishers from numerous organizations operating under religious slogans.

#### 1. What They Are Sounding

As they say, when a horse with its hoof....

On religious holidays or on their eve, divine services, recorded on film in foreign, and sometimes even in Moscow cathedrals, resound on the air waves, and sermons and commentaries devoted to memorable events in church history or in the life of the Evangelical Christ are broadcast, accompanied by church music and singing. But the church-cult camouflage is only a kind of "bait." The chief place in such broadcasts is occupied by militant clerical propaganda, thickly interspersed with anti-Sovietism and anticommunism.

The beloved horse, whose saddle girths, as they say, are not being released by the clerical ideological riders, is the story of the position of religion and the church in our country. The zealous anti-Soviet clericals attempt to suggest to listeners that communism boils down solely to atheism and contains nothing else other than hatred toward religion and the desire to get rid of it by any means (primarily by force).

From the pages of the emigre church press, all manner of slanderous assertions are transmitted into the air like "the chief aim of the Communist regime is



against the Christian faith," that in the USSR "frightful persecution is taking place, having as its purpose the total destruction of believers" and the like.

The utter vileness of such accusations is quite evident to every Soviet individual. The problems of overcoming religion and asserting atheism have never been considered by Marxists as main and determining in communism and have never been brought to the forefront.

Let us recall the precise instruction of V.I. Lenin in this regard: "...atheistic propaganda of social democracy must be subordinated to its basic task: development of the struggle of the exploited masses against the exploiters." He considered it impermissible "to put the religious question in first place, which in no way belongs to it." These Leninist directives are being undeviatingly implemented by the CPSU and the Soviet state. The requirement is to carry on educational work among believers without offending them or insulting their religious feelings. It is one of the most important principles of the Marxist-Leninist approach to the solution of the problem of overcoming religion.

But what do the clerical radio slanderers care about this? In radio broadcasts intended for believing Soviet people, they do the utmost to foist undisguisedly the provocative thought that, ostensibly under the conditions of socialist society with its mass atheism, religion in order to preserve itself must be manifested exclusively in extremist forms. For this end, religious fanatics and church extremists create an advertised claim of being "true defenders of the faith" and those whose religiosity is manifested in quite forms, they contemptuously call "persons of little faith."

Whom do the religious radio voices "raise on their shields?" A certain Kovalev declared himself to be among those "persecuted for their faith." Several years ago, he was tried in Vilnius for the illegal publication of the so-called KHRONIKA TEKUSHCHIKH SOBYTIY [Chronicle of Current Events] in which slander was printed of the Soviet social and state order. He turned over such concoctions to an anti-Soviet foreign organization, which used the obtained materials for purposes inimical to our country.

Akhterov, a resident of the Ukrainian city Slavyansk is on a par with Kovalev. Western radio voices extolled him some time ago. This self-styled "defender of the faith," as described by the republic newspaper PRAVDA UKRAINY, on the prompting of staff members of the U.S. Embassy, scribbled in the name of "Soviet believers" all kinds of appeals, petitions, requests for help in which our country was splattered with dirt and called for inimical actions against the USSR. His lampoons contained such nonsense as: "thousands of Christians are tortured, "shootings and base murders of religious figures," "taunting by medical personnel of religious women in childbirth" and so on. The true face of this "defender of the faith" was possibly best characterized by the words he himself uttered at court to the effect that solely in the years of Hitler's occupation of the Ukraine he "learned what freedom meant."

It can be asked if it is not clear to anyone that these persons were convicted not for their religious convictions but for concrete illegal acts. Incidentally, it would be a hopeless undertaking to follow after these falsifiers through their hare's nooses. Let us listen to what is said about the situation of



believers and the church by our country's religious figures themselves on addressing world public opinion. To the question of an All-Union Radio correspondent: "Sometimes they write in the West to the effect that people are persecuted in the Soviet Union for their faith. What can you say in this regard?"--Metropolitan Aleksey provided an answer that left no room for rumors. "Such assertions," he said, "do not correspond with reality. The laws of our country forbid persecution of citizens for religious convictions and call people to account for insulting the religious feelings of believers.... There have been cases where believers or individual spiritual leaders were made accountable for systematic violation of state laws on religious cults or for incitement to violate them. Perhaps such cases are considered in the West as persecution for their beliefs? But to an equal degree nonbelieving citizens of our country like, for instance, citizens in other countries are called to account for nonobservance of the country's laws."

Actually, the law does not allow any differences to be drawn between believers and atheists if they do not violate the norms of our life. Not so long ago, a trial was held in the city of Belovo in Kemerovo Oblast of the senior priest Baranovskiy of the local Church of the Ascension and the sexton Rabko as well as the former chief of the inspectorate of state revenues of the finance department of the city ispolkom Yagnyukov. Entering into a criminal conspiracy, these persons--two servitors of the cult and a nonbeliever--engaged in financial machinations and violated Soviet laws. As established in the course of the investigation, Baranovskiy's savings in 68 savings banks in different cities of the country added up to a rather large sum. (Incidentally, this minister of religion back in 1945 was sentenced by a military tribunal in Kamanets-Podol'sk to 10 years for collaborating with the Hitlerites in the years of the occupation). "What is astounding is not only the scale of this swindle," it was stated in the court's decision, "but the cynicism with which the servitors of the cult insulted the feelings of believers." But over the "pious" waves, this just retribution would be considered as encroachment on the freedom of the individual. Here, truly, the piglet is transformed into a carp. [They're trying to make a silk purse out of a sow's ear.]

## 2. What the Commentators Don't Mention

They don't mention a lot of things. Because an unseemly aim requires shady methods. In a word, the jesuitical principle is in operation: the aim justifies the means. Clerical radio propaganda with special frenzy attacks Soviet legislation, making it appear that legal norms exist only in our country restricting the activities of religious organization and believers to certain bounds, which are, so to say, reprehensible from the point of view of international law.

It is true that Soviet legislation provides certain restrictions, but they absolutely do not apply to dogmatic divine-service activities of church organizations and do not hinder the satisfaction by believers of their religious needs. Nor does Article 39 of the USSR Constitution infringe on them. It states: "Citizens' exercise of their rights and freedoms must not harm the interests of society or of the state, or the rights of other citizens."

This constitutional norm, like the other legislative acts of our country, is in complete conformity with Article 18 of the International Pact on Civil and Political Rights adopted in 1974. But concerning this and the pact itself, the clerical advocates of the "rights and freedoms of the individual" deliberately remain silent. They also remain silent, for example, on the fact that religiosity is by no means a license for violation of laws in Western countries. In such a traditionally Catholic country as Italy, for example, tens of ministers land behind bars for being guilty of various affairs, extortion, ties with the Mafia and the like.

Radio propagandists from abroad comment with fury regarding the closing of churches in our country but do not mention a word on the opening of new ones. And if they do mention it, it is only with a falsifying purpose: to "substantiate" the slanderous thesis of an alleged "religious boom" in the USSR.

It goes without saying that the total number of cult buildings or their location cannot remain unchanged for an extended time, some churches or houses of prayer are closed for one reason or another while others are opened. "In the past 3-4 years alone," V.A. Kuroyedov, chairman of the Council for Religious Affairs under the USSR Council of Ministers, noted, "tens of new churches and houses of prayer have been built and new mosques and Roman-Catholic have appeared." But the clerical radio calumniators have preferred not to spread this, for in the opposite case all their ideological constructions relating to "persecution of the church" crumble into dust.

The carefully reported groans of the anti-Soviet clericals sound as if they did not know that inoperative houses of worship in the West are by no means a rarity, and that ministers themselves bring up the question of their closing. In England alone, for example, more than 90 churches are closed each year. A third of them is torn down, while the other are refurbished into museums, stores, restaurants, concert halls and even occupied by tenants.

It should be said that this phenomenon reflects the general crisis of religion and the church in the contemporary world. Its presence is acknowledged by Western sociologists, including religious ones. But for the "radio clericals" to acknowledge in the open the existence of such a crisis would mean the recognition of the complete insolvency of all their malicious fabrications, as if the crisis of religion and church in the USSR is a unique phenomenon with nothing comparable in the West. This crisis, the anti-Soviet clericals suggest, is entirely on the conscience of atheists, who, they say, artificially create and intensify it because of their hostility to believing fellow citizens.

And the radio calumniators remain completely silent in answer to what would appear to be a natural question: and in whose name do these "upholders of piety" speak, who are they, these fighters for the "rights of believers?"

### 3. Who Is Who

In the ranks of clerical reaction, there has been in operation for more than 60 years an active religious-political group, with the pretentious title it has arrogated for itself of "The Russian Church Abroad" (RZTs). It is better

known in the West and among us as the "Karlovo Schism" [karlovatskiy raskol]. Its organizers were the most reactionary, 'Black-Hundred' representatives of the clergy who after the civil war had fled abroad together with the remains of the White Guards. The "service record" of the pastors of this group first included working as lackeys to the imperialist circles of the Entente and then at the end of the '30s to German fascism with which they cooperated right to its crash. Fearing deserved revenge, the leaders of the Russian Church Abroad fled at the end of World War II from Yugoslavia to Munich where they received support from the American occupation authorities and in the beginning of the '50s made their way across the ocean where they have been up to the present time.

The Karlovo group is guided in its activities by deeply reactionary political and ideological aims. It is our class enemy. What does the delirious appeal of its leaders to the Soviet people "to reject Marxism-Leninism in their life?" And what do the Karlovo ideologues actually propose? Nothing more, nothing less than a return to "Holy Orthodox Russia" of the times prior to Peter. In the spirit of this feudal-serf, 'Black-Hundred' directive, the Karlovo people are implanting among emigre circles the cult of the last tsar, Nicholas II, who would have canonized these suppressors of revolution. Political machinations of the lowest kind turned the hierarchs of the Russian Church Abroad into such odious figures that not even a single church organization in the West will link hands with it. But the official radio supporters of the imperialist powers all the more eagerly offer its priests their microphones.

For a long time the BBC used as a preacher and commentator on the "Scriptures" a person bearing the name of Father Vladimir (or, after the taking of monastic vows, Father Vasiliy) who was none other than the White emigre offshoot V. Radzyanko, the nephew of a very big landowner and leader of the monarchical party of Octobrists, who fled abroad with his relatives in 1920. In the years of the war, like the great majority of emigre church people, he was loyal to the Hitlerites and after they were routed, he escaped to London. Throughout all the postwar decades, Prince Shakhovskoy, a White emigre of the old generation, has been serving as a preacher of "Voice of America." As the senior priest at the cathedral in Berlin since the end of the '20s to the end of the "Third Reich," he cooperated with the Hitlerites and in 1945 fled across the ocean.

The authors of NOVOSTI TSERKOVNOY ZHIZNI [News of Church Life] and all kind of surveys and fabrications are on a par with these "theoreticians" and observers. They are in the great majority of cases people with a pathological hatred of the motherland they betrayed. They include the Lutheran pastor Jan Sapiet, who fled with the Hitlerites to the West and now is a BBC radio commentator, where he calls himself Ivan Ivanovich. Expelled from the USSR, the religious extremist Georgiy Vins, an engineer by education and a confirmed sponger by avocation, has found a haven with the "Voice of America."

As for the religious observers and commentators at Munich's "Liberty" radio station, their photographs, as justly noted in our press, look at us from German service records kept in SS archives which fell into the hands of Soviet troops. Among these radio saboteurs is the former Gestapo agent and Vlasov

adherent Kromiadi-Sanin, the seducer of minors and traitor Ostrovskiy, the military criminal and Vlasov adherent Krasovskiy and others. On such knights of "psychological warfare," as they say, there is no room to place a hallmark. The anti-Soviet past speaks for itself--almost all of them are observers of "religious programs" in the Russian language, regardless of the name of the radio station they might appear on. But such is the nature of unclean work--it requires dirty hands.

...In their attempts to spread bourgeois influence, anticommunist centers are obliged to mask their anti-Soviet attacks with a religious coating. Such refinement of ideological manipulation by no means excludes from their arsenal methods that are openly provocative. But the radio swindling committed on the "piety" air wave is in no condition to achieve the aims on which the enemies of socialism count on.

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## INTERNATIONAL

### BORDER GUARDS INTERCEPT TRUCKLOAD OF BIBLES, THEOLOGICAL LITERATURE

Minsk SEL'SKAYA GAZETA in Russian 5 Oct 83 p 3

[Article by A. Leonovets (BELTA): "A Special Trip--Ideological Sabotage"]

[Text] Fifteen years ago, Nikolas Broks Sokolov, a representative of one of the foreign enemy centers, who had come to Moscow as a tourist, was caught redhanded. The contraband he was entrusted with consisted of several bundles of anti-Soviet literature and cliches for printing slanderous leaflets to be given to young Muscovites which he had concealed under his shirt in the hope of thus deceiving Soviet customs officials.

This anti-Soviet courier is a dark artisan against the background of those saboteurs of today who, on the assignment of Western "centers," "groups" attempt "in a big way" to carry out their dirty objectives in our country. What is that special belt doing under the shirt! An impressive ingenious hidden compartment with electronic instruments in a modern motor vehicle--here is what today's "quiet" saboteurs resort to in their efforts to conceal their poisonous cargo from Soviet customs officials.

This cargo is quite diverse. Here are anti-Soviet lampoons concealed under the jackets of books by Russian and Soviet writers. Here are also motion-picture films, video tape subjects extolling a way of life alien to us. Here also are cassettes with recordings of religious sermons thickly studded with slanderous and tendentious attacks on socialist countries....

The cargo is truly diverse. The intelligence services of capitalist countries do not spare funds to bring to us the products of those dark kitchens, where concentrates of lies against the USSR are cooked up, measured out and packaged. According to the testimony of I. Artamonov, the author of the book "Oruzhiye obrechennykh" [Weapons of the Doomed], one of the specialists operating to the tune of the CIA named Roland Larson maintains in Stockholm at 22 Hersevikswegen a whole park of motor vehicles with every possible kind of concealed compartments.

...It was an ordinary workday at the isolated checkpoint "Brest." The inspectors examined machine after machine. Externally, they operated as if they were in no hurry. But actually, they were working fast. Regardless of how large a load there might be, a customs inspection must be conducted thoroughly.



The next motor vehicle approached; the number on its license plate read "MR-LK 262." The machine was proceeding from the FRG. A private tourist trip. The driver was a young man in a cap, jacket and worn jeans. He seemed somewhat odd to the inspector. The face disclosed bravado and undue familiarity. It was the casualness of a person confident of his impeccability. His companions, a young couple, were quite calm, lazily observing the operations of the customs inspectors.

The inspection was coming to an end. But here the inspector observed a discrepancy in the dimensions of the sides with built-in closets built in the rear compartment. From the outside the closets were ostensibly wider, but from inside--seemingly narrower. Eureka! Something must be hidden between the compartment wells....

"What do you have hidden there?"

"Nothing," the driver answer unexpectedly in Russian, albeit with an accent and with a concern that was difficult to conceal.

Further examination confirmed even more the conclusion of the customs officers that the machine was equipped with a secret recess. But the driver denied this, hoping that he would be saved by the ingenious system of access to the hidden compartment.

The contents of the hidden baggage compartment turned out to be impressive. Everything was carefully packed so that not a rustle in the secret compartment would give away the participants of the "tourist" excursion. Attention was drawn to the profusion of the religious material--1,871 copies as it later turned out. In addition, the secret compartment also contained 40 tape cassettes with recordings of a religious propagandistic character primarily intended "for children"; 4 jars of printer's ink, 3 bottles of a fixative, 6 reels of typing paper, 5 rolls of paper for a duplicating machine, 2 microphones and Soviet money in the amount of 1,600 rubles.

Who and where, for what purpose was he bringing this cargo? The driver was a citizen of the United States of America--Paul Allen Gonzalez. His companions were Rainer Hans Ditse and Marlene Ditse--citizens of the FRG. All of them were recently expelled from the confines of our country. On the eve of this, we chatted with Paul Allen Gonzalez. He refused to name the organization that had sent him to the Soviet Union with a contraband cargo.

"I only know the man who asked me to deliver everything in the hidden compartment in Moscow. I got to know him by chance on a train. He had been before this in the USSR and he enjoyed the trip very much. He told me a lot about Kiev and about Moscow. He proposed to me to take an auto trip in the Soviet Union. He offered me his machine. On the condition that I deliver the cargo as designated, I would receive an honorarium of 1,000 West-German marks. Not counting, of course, the free trip to the USSR. I had to be in Moscow at a certain time at an agreed upon place. A man was to approach me and ask me to mention a password in English. I had to be wearing glasses and carrying a green bag. I also assume that this person probably has my photograph. After

After completing our assignment we were to immediately return to the FRG. What is the role of my companions? They are my neighbors. I have been living for some time in the FRG and I became acquainted with them. I took them on the trip as a cover so as not to arouse suspicion. This way everybody would think: three young people had gotten together some money and decided to see this great country. I offered to take them free on the trip. They were very much surprised by this. They agreed to go for half the cost of such a trip. What would have been the subsequent fate of the cargo that I carried? That is not my business. I knew what kind of a cargo I carried. I only did not know about the 1,600 rubles of Soviet money that were included in the secret compartment. Now I pray to God to help me to return. Do I understand that contraband is something against the law. I am just a little guy, I was entrusted with a job and I tried to carry it out...."

...In going through the pile, our attention is drawn to the range of the publishing geography. These books were published in New York, Chicago and Toronto in the Russian and Ukrainian languages. Here are included purely biblical texts, but there is also a specially recommended literature on how to carry out missionary work, how to guide a parish. Many special pocket theological booklets are included that are intended for working on children's minds. The titles of the publications are more than pretentious--"The World Christian Mission," "The Missionary Alliance," "The Alliance in the East" and so forth. It is not difficult to guess for what purposes the printing ink and rolls of paper were intended.

It goes without saying that any criminal activity brings accountability in its wake. And newly arrived "emissaries," who yielding to the temptation of a free trip in our country, crossed the line of what is permitted should be fully subjected to it. The whole world knows of the hospitality of our people and the humaneness of our laws. Hundreds, thousands of foreign guests who daily cross our border become convinced of this. As for those whose conscience is not clean, the way to our country is closed. And let the end of this story serve them as a good lesson.

...We left checkpoint "Brest." The customs service continues to inspect machine after machine.

At the border, a regular workday was in progress.

7697

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## INTERNATIONAL

### SELECTED ARTICLES FROM SCIENTIFIC AMERICAN PUBLISHED IN USSR

[Editorial Report] Moscow ZHURNALIST in Russian No 11, Nov 83 p 37 publishes a 700-word article criticizing the quality of some selections from the American magazine SCIENTIFIC AMERICAN. By agreement with the Americans, the Soviets are publishing selected articles from issues of SCIENTIFIC AMERICAN published in 1982. The name of the Soviet magazine devoted to the translations from SCIENTIFIC AMERICAN is V MIRE NAUKI (IN THE WORLD OF SCIENCE). While Soviet readers are in general pleased with the publication, some readers have reservations about the scientific caliber of some articles. An article singled out for criticism was one describing the discoveries of George Thompson and G. Walker describing the formation of droplets on glasses containing hard liquor or Turkish coffee. Scientific explanations of such ordinary occurrences were criticized as unworthy of attention.

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## REGIONAL

### BAGIROV GREETES CEMA ELECTRIC POWER COMMISSION DELEGATES

Baku BAKINSKIY RABOCHIY in Russian 28 Oct 83 p 1

[AzerINFORM [Azerbaijan News Agency] item: "Reception at the Central Committee of the Communist Party of Azerbaijan"]

[Text] On 25 October the First Secretary of the Central Committee of the Communist Party of Azerbaijan [ACP], K. M. Bagirov, received the leaders of the delegations participating in the work of the 63rd Session of the CEMA Standing Commission on Cooperation in the Area of Electric Power, which is being held in Baku.

After warmly greeting his guests, Comrade Bagirov told them about the activities of the republic's party organization in implementing the decisions of the 26th CPSU Congress and the November 1982 and June 1983 Plenums of the CPSU Central Committee, and in mobilizing the worker collectives for the preterm fulfillment of the plans and socialist pledges for the third year of the five-year plan and for the 11th Five-Year Plan as a whole. He dwelt in detail on the tremendous successes achieved by the workers of Azerbaijan during the years of the Soviet authority, especially at the stage of developed socialism, in the fraternal family of peoples of the USSR in all areas of socioeconomic life.

A considerable contribution to these remarkable achievements is being made by the workers in the electrical-energy engineering sector, which is developing at accelerated rates. Within the next few years the republic will be carrying out a broad program for the further buildup of energy capacities, which will promote the even more intensive development of industry in Azerbaijan.

Speaking about the tangible results of the economic cooperation among the countries of the socialist community, Comrade Bagirov mentioned the important role that is played in this matter by the CEMA and all its links, including the Standing Commission on Cooperation in the Area of Electrical-Energy Engineering. There is no doubt that the close ties among the fraternal socialist countries will continue to strengthen and develop in the name of their further prosperity and the consolidation of peace throughout the world.

Expressing his satisfaction that the commission meeting was being held in Baku, K. M. Bagirov wished its participants fruitful work, good health and



good fortune, and success in the resolution of important tasks in the reinforcement of the fraternal community of our countries.

Chairman of the Standing Commission, USSR Minister of Energy Engineering and Electrification P. S. Neporozhniy, speaking in the name of all the delegations, expressed heart-felt appreciation for the cordiality and hospitality shown to them on Azerbaijan land, and for the good conditions that had been created for the successful work of the commission. The remarkable successes of Soviet Azerbaijan in all area of the economy, science, and culture, the dynamic development of the republic's industry, including electrical-energy engineering, he said, are producing a great impression. We wish the Communists and all the other workers of Azerbaijan new successes in communist construction, and hope that they will carry out with distinction the intentions of the Leninist party.

The chiefs of delegations commented on the beneficial nature and importance of the meeting that is taking place in Baku, a meeting that will be a new stage on the path of the consolidation of the cooperation among the CEMA member countries, and they discussed the development of electrical-energy engineering in their own countries.

Participants at the meeting included Chairman of the AzSSR Council of Ministers G. N. Seidov; First Deputy Chairman of the AzSSR Council of Ministers S. B. Tatliyev; Deputy Chief of the Foreign Ties Department of the Central Committee of the Communist Party of Azerbaijan N. A. Akhundov; and Azglav-energo chief M. M. Imanov.

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## REGIONAL

### GRISHKYAVICHUS ON PARTY PROPAGANDA SHORTCOMINGS

Moscow POLITICHESKOYE SAMOOBRAZOVANIYE in Russian No 8, Aug 83 (signed to press 21 Jul 83) pp 13-21

[Article by M. Grishkyavichus, first secretary of the Central Committee of the Communist Party of Lithuania: "Party Supervision of Marxist-Leninist Training of Communists"]

[Text] Communists and all workers of our republic greeted with a feeling of deep satisfaction the decisions of the June (1983) Plenum of the CPSU Central Committee and the speech there by General Secretary of the CPSU Central Committee Comrade Yu.V. Andropov. Like all the Soviet people, they unanimously approve and fully support the Leninist internal and foreign policy of the Communist Party and the Soviet state aimed at all-round perfecting of developed socialism and at a systematic and undeviating struggle for peace among peoples.

Our party proceeds from the premise that formation of the new man is not only a most important aim but also an indispensable condition for the building of communism. The June Plenum emphasized quite definitely that Soviet society has entered a new stage where profound qualitative changes in productive forces and improvement of production relations appropriate to this have become inevitable. At the same time, changes are bound to take place in the consciousness of people and in the entire superstructure of society.

Important theoretical and practical importance is to be attached to the conclusion made by the plenum of the Central Committee that ideological work is increasingly assuming the foreground and that its role and importance are growing. The decisions of the plenum contain deeply thought out, scientifically based recommendations whose implementation would help us ensure the inseparable unity of ideological educational, political, organizational and operational work and attain on this basis fuller and more effective use of the means of further development of the economy, science and culture.

Today an exceptionally important time has set in for party committees and organizations and for every communist. First of all, it is essential to basically study the materials of the plenum and to arrange for their elucidation and dissemination. This work has been widely launched throughout the entire republic. In the light of program positions and conclusions contained

in the speech of Comrade Yu.V. Andropov, party committees and organizations of Lithuania have embarked on the practical implementation of the measures designated by the plenum of the CPSU Central Committee.

The workers of the republic are responding with concrete deeds to the call of the party to strengthen discipline and order in every way possible, to work with more organization and effectiveness and to successfully fulfill the decisions of the 26th CPSU Congress and the May and November (1982) plenums of the Central Committee. The plan for the first half year for production of manufactured products and for increasing labor productivity was fulfilled ahead of schedule. Agricultural workers are working well. Qualitative indicators have improved in animal husbandry, the state plan for purchases of meat and milk is being fulfilled early. Conditions are actively being created to take a significant step forward in the production of all forms of agricultural production and in the social development of the village. We also see in all of this the result of the single-minded and thoughtful efforts of party organizations relating to the establishing of a close, unbreakable tie between ideological, mass political work and the solution of the most important economic tasks.

The basis of communist education of the Soviet people has been and continues to be the forming of a scientific-Marxist-Leninist world view. It, as was emphasized at the June Plenum of the Central Committee makes of communists and workers mature political fighters, able to independently assess social phenomena, to see the relation of current tasks to our end goals and to conduct well-argued polemics with our ideological adversaries. In all this work, it is difficult to overestimate the role of the system of Marxist-Leninist education.

The discussion below will deal with the further perfecting of party supervision of the theoretical training of communists in the light of the tasks proposed by the June Plenum of the CPSU Central Committee.

Party committees and organizations, especially after the decree of the CPSU Central Committee of 26 April 1979, began to deal more actively with problems of ideological work, Marxist-Leninist training of communists and to show more initiative in improving its effectiveness. The Central Committee of the Communist Party of Lithuania constantly directed and monitored the pace of reorganization of party education, which was being implemented in conformity with the requirements of the decree of the CPSU Central Committee "On Further Improving Party Education in the Light of the Decisions of the 26th CPSU Congress." It is possible to make a conclusion concerning certain positive shifts in the organization of Marxist-Leninist education of communists. How is this manifested?

More attention began to be paid to the study of topical problems of theory and party policy, strengthening of the connection between education and practice and to the solution of practical problems relating to the building of communism. Active forms and methods of conducting studies are being introduced. The role of propagandists has increased as ideological instructors, organizers

and educators of members of the collective. But a great deal still must be done to significantly raise the quality of Marxist-Leninist education and its effectiveness.

The Central Committee of the Communist party of Lithuania directs party committees and organizations to the necessity of more deeply penetrating the content of studies and of attentively analyzing their ideological and theoretical level and practical bent, guided in this by the directives of the June Plenum of the CPSU Central Committee on changing the work style of the party educational network. This presupposes a decisive struggle of party organizations and propagandists against any manifestations of formalism in Marxist-Leninist education of communists and the revision of the actual method of conducting studies, a search for and wider introduction into practice of everything that is new and useful from the very rich propagandistic experience of our party.

In political education, formalism has many faces. In studies within the system of party education, one encounters talks using a previously prepared text where comrades are afraid to tear their eyes away from the piece of paper or to state their point of view. This is most frequently due to the fact that the people have not gone sufficiently deeply into the studied problem and have not become accustomed to a creative approach theoretical instruction. Of course, the benefit from such studies is not great.

One of the main conditions of a further rise of the effectiveness and quality of party propaganda is actualization of Marxist-Leninist education. In recent years, much has been done in this regard. The materials of the 26th party congress, plenums of the CPSU Central Committee, documents dealing with the 60th anniversary of the formation of the USSR, speeches of Comrade Yu.V. Andropov and his article "The Teaching of Karl Marx and Certain Questions of Socialist Construction in the USSR" have evoked tremendous interest among the republic's communists. It should be said that the article was impassionately discussed with interest at propagandist seminars and in political studies. It helped ideological cadres and communists understand the vital relation of revolutionary theory to the practice of building communism. It has provided an answer to many vital questions and it has shown how a high scientific level of exposition of complex theoretical problems can be combined with real popularity and simplicity.

Incidentally, I would like to chide those who are responsible for provision of theoretical and methodological assistance to propagandists and students of the system of party education. At the June Plenum of the CPSU Central Committee it was quite correctly observed that books and study aids on basic revolutionary theory intended for the mass reader far from always meet the well-known Leninist requirement with respect to the propaganda of Marxism: maximum science and maximum popularity. This critical comment also fully applies to the many theoretical articles on the pages of certain newspapers and journals. Sometimes the impression is created that their authors are seemingly specially trying to oversaturate the text with complex terminology and little understandable turns of speech and phrases.



Actualization of party propaganda is far from always understood among us. At the propaganda seminars, it is possible to hear roughly the following reasoning: "For students, it is not history but contemporaneity that is important. They are primarily interested in the most recent conclusions of revolutionary science."

What can one say in this regard? While stressing the importance of studying the latest achievements of revolutionary science and a creative contribution to theory contained in the documents of our party, the attention of communists should be directed to the need of mastering simultaneously the fundamentals of Marxism-Leninism and knowing well the principled conclusions and theses of the teaching of Marx, Engels and Lenin. The fact is that the latest conclusions and achievements of revolutionary thought are a creative development of the theory and views of the founders of scientific communism. And in order to correctly understand the sense and meaning of the new, it is necessary to know well the fundamentals of theory.

It must not be forgotten that the topicality of the conclusions and theses of Marxism-Leninism lies in their truth and viability. As we know, the criterion of the verity of any theory is practice. The revolutionary struggle of the working class and all workers and the practical activity of communists have shown with the utmost conviction the unshakability of the theoretical positions and principles that express the essence of Marxism-Leninism. And the job of propagandists is to clearly and convincingly show the truthfulness and unshakability of the principled positions of revolutionary theory, its creative development and enrichment under present-day conditions. Such instruction evokes an interest in people and truly is topical.

Another no less important aspect of the actualization of the content of party education presupposes taking into account the interests of students and the level of their preparation. It is no accident that at the June Plenum of the CPSU Central Committee the need was pointed out for the most accurate consideration possible of the special features of each category of communists. This is a necessary condition of boosting the effectiveness of propaganda work and of its success.

During the last educational year considerable attention was devoted at many party organizations of the republic to the course "The USSR Food Program." It was studied by 185,000 students, mostly workers of kolkhozes and sovkhoses as well as of enterprises and organizations directly connected with the agro-industrial complex. Such a study topic, which takes into consideration the occupational interests and needs of people and the level of their general educational and political training, helps lend to Marxist-Leninist education a great practical purposefulness. The knowledge obtained at the studies made it possible for many students to skillfully evaluate their productive resources, to analyze the economic activity of the collective, to see unutilized reserves and to achieve the best results in work.

The practical direction of Marxist-Leninist education comes from its relation not only to the occupational but also to the social-political activities of communists. For each of them is called upon to be an ideological fighter

of the party and to actively participate in ideological work. And this must be taken into consideration by party committees and organizations in the determination of the content of studies and the selection of teaching courses and problems. It would be improper to consider party education only as a means of political education of workers. One of its most important functions is training of ideological cadres, development of knowledge and skills in students needed to bring the word of the party to the masses and to provide a decisive rebuff to any fabrications of enemy propaganda. Here party organizations base themselves on the specific character of ideological work in the republic.

For Lithuania, questions of international and patriotic education of workers, atheistic propaganda and the struggle against bourgeois propaganda are especially pertinent. The reactionary circles of a number of Western countries, especially the United States, are undertaking massed attacks, unprecedented in their scope, against our social order and Marxist-Leninist ideology. They are trying with all possible means to poison the consciousness of the Soviet people, to revive nationalistic attitudes and under cover of the slogan of "defense of the rights of believers" to add a new impulse to the operations of clerical extremists.

We have to take these circumstances into consideration in the process of organizing Marxist-Leninist education of communists. Take, for example, questions of atheistic propaganda. Last educational year, the republic's party organizations created for the first time 233 schools of scientific atheism in which more than 4,500 persons studied. Many of these comrades have become actively involved in work on atheistic education of workers. Such schools will also be operating in the new educational year. Problems of scientific atheism have been included in the teaching plans of schools of the party operational and ideological aktiv as well as schools and seminars of the network of kom-somol political education. Divisions of scientific atheism, including evening and day divisions, have been created for training of propagandists in this problem at the University of Marxism-Leninism of the Central Committee of the Communist Party of Lithuania and its branches.

I think that this kind of precise practical direction of Marxist-Leninist education should be developed by us henceforth in every way possible. In this connection we must not restrict ourselves solely to concern for actualization of the content of the educational courses and political studies. This by itself cannot produce the desired result. A great deal depends on an able combination of ideological with organizational work. One without the other inevitably reduces the effectiveness even of the most usefully designed plans and measures. For example, analysis shows that only 60 percent of the graduates of divisions of scientific atheism of universities of Marxism-Leninism have begun to work as propagandists, lecturers for their chosen specialization. This means that mistakes were made in the process of selecting students for these divisions or that party committees and organizations failed to sufficiently think out the system of training and utilization of ideological cadres called upon to engage in questions of atheistic propaganda.

The actualization of the content of party education presupposes a close connection to the solution of concrete production problems. In the preceding No 7

issue of the journal POLITICHESKOYE SAMOOBRAZOVANIYE, Candidate of Technical Sciences A. Endryukaytis, the director of Upitskaya Experimental Station and Experimental Farm of the Lithuanian Scientific-Research Institute of Agriculture and one of the republic's best propagandists, shared his work experience. One of his chief virtues is the ability to actualize the content of each topic that is being studied at the school of the fundamentals of Marxism-Leninism that he is in charge of and to relate theoretical teaching to the solution of social and production problems troubling students. While concerned with the practical direction of the studies, he at the same time constantly strives for a deep understanding by communists of the theoretical problems of the studied course and for a creative mastery of revolutionary theory. Such of our propagandists as V. Shilinis, the chief of the motor enterprises of Kupishkiy Rayon, V. Starikov, director of the Vilnius Scientific-Research Institute of Radiomeasuring Instruments, T. Inkvilda, chairman of Kolkhoz imeni Vlasa Rekashyus, and many others are also ably relating the study of theory with practice.

It is namely the connection with practice, with the solution of concrete tasks in the building of communism and with the struggle for the fulfillment and overfulfillment of the targets of the 11th Five-Year Plan that largely determines the effectiveness of propaganda work. The opinion is rather widespread that the connection of political and economic education to practice for the absolute majority of propagandists, especially those in production, presents no difficulties. We cannot agree with such an opinion. This work is not as simple as it may appear to some. It requires of supervisors of studies deep-rooted theoretical training, a proper understanding of the character of relations in nature and society, a knowledge of general problems and concrete questions relating to the building of communism and, finally, considerable methodological skill. Some comrades, however, see a relation to practice only in obligatorily turning at each study session the discussion to the production affairs of the students.

There is no doubt that everything that concerns work in production is of deep concern to people. But study at a political school, at a seminar is not a production conference or a workers' meeting. And facts from the life and activity of the collective should not be cited solely so that the entire class time is taken up with their discussion. And frequently it happens as follows: some propagandist, feeling himself to be insufficiently confident in regard to theoretical questions, quickly, in the course of 15-20 minutes, describes in brief the basic questions of the subject and then goes on to current affairs in the shop where the students work. The relation of the teaching process to life, to practical affairs and problems cannot be formal; it is intended to contribute to a deeper mastery of theoretical material. A theoretical comprehension of these or those phenomena and, on this basis, an analysis of the facts, pluses and minuses in production economic activity of the collective stimulates students and increases their responsibility for the state of affairs in production as well as contributes to the inculcation in people of the feeling of master of his enterprise and of the entire country.

The patriotic movement under the slogan "Knowledge, ideological conviction and organizational talent of the propagandist--in the service of the five-year



plan." Once I had the opportunity to describe on the pages of the journal *POLITICHESKOYE SAMOOBRAZOVANIYE* (No 7, 1978) how this movement was developing in the party organizations of our republic. In the past years, it confirmed even more its vitality and acquired new scope. The organizational and educational function, connected not only with the conduct of studies, has become significantly expanded. Unfortunately, in some books on problems of political education, on the pages of the press and in speeches at various methodological conferences, questions of the educational work of propagandists are considered somewhat one-sidedly, only in connection with their fulfillment of the educational teaching function. A narrowing of the framework of this activity thus involuntarily occurs. The further rise of effectiveness and increase of the practical direction of Marxist-Leninist teaching largely depends on to what extent educational work in a political school is combined with everyday organizational and educational work of the propagandists.

A propagandist, if he wants to become a real ideological mentor for his students, must take into consideration not only how they prepare for class work, how they assimilate the material and what results they attain in production but also the ideological motives of labor, the degree of interest in all state and public affairs and in the strengthening of organization and discipline. Of course, such work requires extra efforts. A propagandist, in addition to conducting classes, must meet more frequently with his students, study them, provide practical assistance with practical advice and work and involve them in an active struggle against deficiencies in production and social life. Such work brings good results.

Many Lithuanian propagandists supported the call of the Muscovites for "Inculcation of exemplary socialist discipline--our propaganda concern." At the party organization of El'fa Electrical Equipment Plant, Leliya Production Association, the factories Sparta and Audeyas and at a number of others, those in charge of the studies decided that not a single case of violation of labor discipline or norms of communist morality would occur not only in the case of their students but also among the members of the collective working next to them. The Central Committee of the Communist Party of Lithuania attaches much importance to the further spread of this movement.

Increased effectiveness of Marxist-Leninist education and a change in the actual style of operation of the network of party education are impossible without the decisive eradication of dogmatism and formalism. It has already been pointed out above that these negative phenomena are quite diverse. But they have just one result: losing all interest in study, they go to classes solely out of necessity, "filling in" the required hours. It probably would be possible to determine in each such case these or those persons at fault, the reason being formalism in the method of party education. But I would like to draw attention to the main reason in our view why classes frequently are desultory and uninteresting. I am deeply convinced that the root of the evil is lack of serious independent work by students and the lack of desire or ability of a significant portion of them to essentially engage in political self-education.



Judge for yourselves: is it possible to organize in the class a lively exchange of opinion and call people to a creative discussion on topical problems of theory and party policy where comrades have not read the recommended literature nor have independently thought out the questions presented them by the propagandist?

Communists and all Soviet people are solving truly grandiose problems. But this demands of them a creative attitude toward questions arising in their daily activities and a high political level and awareness. V.I. Lenin wrote that every new problem "appears to be more difficult than others, since it requires of people not a simple repetition of learned slogans..., but a certain initiative, flexibility of mind, inventiveness and independent work on an original historical task. But actually this task may appear to be especially difficult only to people who are unable independently to think or independently to work...." ("Poln. sobr. soch." [Complete Works], Vol 19, p 82).

Teaching people to think independently and to work independently--this is what each propagandist should strive for. Actually this constitutes a most important function of the method of political self-education. And our party considers this to be the main thing because only the ability to work independently, to independently deal with questions of theory and politics and to comprehend events and occurrences of surrounding reality make a man into a truly convinced person. This stems from the creative character of Marxist-Leninist theory. Its study does not require the learning of these or those conclusions or ready-made formulations but a genuinely creative assimilation of the ideological wealth contained in the works of the founders of Marxism-Leninism and in the most important party documents.

It should be recognized that the teaching process in political schools and seminars far from always contributes to forming in students the interest and need for political self-education. And here a great deal depends on the propagandist. Active forms and methods of study are being used with increasing frequency in our party organizations: theoretical conferences, discussions, problem study, preparation of abstracts, fulfillment of practical assignments and the like. But here, as shown by practice, many elements of formalism have been revealed.

Take, for example, holding of theoretical conferences and preparation of abstracts. Their increasingly broader use in the system of party education is in full conformity with the growing general educational and theoretical training of communists and their growing informativeness. But frequently reports at conferences and abstracts in political studies are of a compilative character; one does not sense in them independent working of thought and questions and problems are not raised that are of real concern to people. Moreover, reports and abstracts are prepared by only an insignificant portion of the students, while the rest of the comrades remain silent until their turn comes 2 or 3 months later. Of course, there is little benefit from such "study," and party committees must assume here a principled position. Therefore, the holding of theoretical conferences and the employment of other active forms of study by themselves cannot produce the desired result if they are approached formally.

Unfortunately, methods of using active forms of Marxist-Leninist teaching have been insufficiently worked out. Thus for several years talks have been going on on the need of employing problem training in the system of party education. But no suitable literature is to be found either at bookstores or in political education offices. Material published on the pages of the press contains so many contradictory positions and conclusions on the nature of this method that propagandists find it difficult to understand. Probably for this reason problem instruction is used by only a very few supervisors of political education.

In our concern with reorganizing the system of party education, we should pay more attention to teaching communists according to individual plans. In the last year and a half to two years, something was done in this direction. But it should be acknowledged that many party organizations and committees show a manifest lack of eagerness for using this form of Marxist-Leninist education. Their misgivings boil down to one thing: "At schools and seminars, everything is in plain view, but how do you monitor comrades who study independently on the basis of an individual plan?" It probably would be incorrect to ignore such a misgiving. But the level of the absolute majority of our party organizations today is such that they are fully able to handle the problem and will be able with a certain determination to purposefully see to it that study on the basis of individual plans truly effective and creative.

Characteristically, some communists who according to all the findings would be able to study independently prefer to remain among students of schools and seminars because no one here makes any special demands on them: what really matters is to attend classes regularly.... In the new school year, the number of communists studying Marxist-Leninist theory according to individual plans is growing significantly. We consider this form of raising the ideological and theoretical level of party members to be most promising and shall in every way possible support and disseminate it.

It was emphasized at the June Plenum of the CPSU Central Committee that all departments of party committees and, of course, first secretaries should constantly deal with questions of ideological work. This also fully applies to questions of Marxist-Leninist education of communists. I would like to single out first secretaries R. Rimaitis of Panevezhis Party Gorkom, Yu. Imbrasas of Tauragskiy Party Raykom, K. Stontselis of Lazdiyskiy Party Raykom and several other comrades who with deep knowledge of the matter go carefully into the content of study, show a constant interest in problems of propaganda work and regularly speak before ideological cadres.

All of us--from secretaries of the Central Committee of the republic's Communist Party to secretaries of primary party organizations--should be present more frequently at political classes, regularly meet with propagandists and students of schools and seminars and be intrinsically interested in questions that are of concern to people. Some experience on this plane has been accumulated by us. For example, meetings of the republic's best propagandists with members of the Bureau of the Central Committee of the Communist Party of Lithuania have become traditional. Last year at such a meeting masters of party propaganda were awarded Honorary Leninist Certificates and memorable table medals. A substantive discussion was held on problems being resolved by the

republic party organization and on tasks of propagandists. Before the start of the new educational year, we shall again assemble propagandists at the Central Committee so as to together discuss the course of the reorganization of the system of party education and unsolved problems.

An effective system of working with propaganda cadres has been developed. Party committees are working out long-range plans of training propagandists in accordance with which all heads of political schools and seminars undergo training at universities of Marxism-Leninism and receive a higher political education. At constantly operating city and rayon propaganda seminars, their participants prepare abstracts and have exchanges of experience. Effective information on events of domestic and international life, an interesting lecture on a topical theme, a meeting with prominent scientists and figures in literature and art and innovators of production of the republic--all this makes the seminars useful and interesting.

It is very important to establish regular informing of propagandists on the affairs and plans of the city or rayon. For this purpose, Panevezhskiy, Klaypedskiy party gorkoms, Anikshchyayskiy, Shvenchenskiy and several other party raykoms organize at propaganda seminars meetings with heads of ispolkoms of soviets of people's deputies and various city and rayon services. Here propagandists can get answers to questions on the operation of trade, public transport, housing and municipal services and make critical comments and wishes for which concrete measures will be adopted without fail in the future.

Of course, ideological work, including propaganda work, by itself cannot solve economic or social problems. The necessary result is secured by an organic fusion of ideological and educational work with political, organizational and economic work. It was pointed out at the June Plenum of the CPSU Central Committee that this applies to any sector of our activity, to any sector of the national economy. But the need of an integrated approach to the solution of problems arising in the countryside, where the conditions of labor and life, as a rule, are more difficult is especially obvious.

In June of this year we held at Erishkyay Kolkhoz of Panevezhskiy Rayon an excursion plenum of the Central Committee of the Communist Party of Lithuania. The reason was that questions of social development, raising the level of production and living conditions and of ideological educational work among rural workers are being resolved here in a thoughtful, integrated and energetic way. The plenum recommended wide-scale dissemination of the method of the rayon party organization, which thanks to an integrated approach to the solution of production and educational problems has achieved good results. The key to success is to be found in such an arrangement of ideological work.

The workers of Soviet Lithuania are strenuously working on the realization of the historic decisions of the 26th CPSU Congress. Having entered the second half of the 11th Five-Year Plan, they are concentrating all their efforts on not only fulfilling but also overfulfilling the targets of the third year of the five year plan.

Communists are in the vanguard of the struggle for the implementation of the historic plans of the party. Today the ranks of the Communist Party of Lithuania number almost 183,000 members and party candidate members, united into 5,552 primary party organizations. The republic's communists are proud that they are a militant detachment of the glorious Leninist party. At the same time, they well know that new advances in the solution of the pressing tasks of social-economic and cultural development can only be achieved by dedicated labor while constantly bolstering the solidarity of their ranks and responsibility for the state of affairs at each labor collective, republic and the country. It is namely this that organizational and ideological work, called upon to strengthen the unity of the party and the people, to bolster communist conviction and political activity of the workers and to develop their creative energy, has for its aim.

Ideological work is a matter for the whole party. And the communists of Soviet Lithuania are not going to spare their powers and energy to boost the quality and effectiveness of this work, to enrich the glorious traditions of Bolshevik propaganda and to achieve new successes in the realization of the historic tasks facing the party and the country.

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## REGIONAL

### KIRGHIZ FACTORY MANAGERS HIDE WORKERS' LABOR INFRACTIONS

Frunze SOVETSKAYA KIRGIZIYA in Russian 15 Sep 83 p 3

[Article: "In Ambition's Captivity"; "Strengthening Labor Discipline"]

[Text] The collective of the Frunze cotton-spinning factory twice in the current year, according to work results in the first and second quarters, came out the victor in the republic socialist competition among the branch enterprises. However, in fulfilling one of the most important points of socialist obligations, "not to have even one infraction of labor discipline," an original approach was used. Infractions simply were not recorded in the documents. In addition, not only is this practice not condemned, but it is even encouraged by the administration of the factory.

This was discussed, in particular, in the article "Futile Exhaustion" on 23 June. In response to it, a reply was received under the signatures of the factory director, Sh. Dubanayev, the secretary of the party organization, S. Aleksentsova, the chairman of the trade union committee, N. Slavna, and the secretary of the Komsomol organization, A. Dzhumbayeva, in which disagreement with the facts brought out is expressed. Therefore we have had to return to the question which was broached.

The article was discussed at an expanded meeting of the party buro, the trade union committee, the Komsomol committee and representatives of the factory's administration at which 17 people spoke. But their speeches for some reason were not reflected in the minutes. What was talked about at this meeting? "All were indignant with the publication," said the secretary of the party buro, S. Aleksentseva. And not to record the speeches in the minutes, in her words, was advised in the Lenin raykom of the party.

The chief of the award-winning shop, Ye. Duyunova, expressed herself more openly: "How can we not be indignant? We were always praised, but here all of a sudden is criticism!"

Therefore, a sober-minded evaluation of the state of affairs and an analysis of the reasons for noncompliance with discipline and the time-board accounting system were obscured by ambition. Finding themselves in its captivity, the leaders of the factory refuse to acknowledge the obvious.

For example, in the spinning department more than 30 truancies and unauthorized early departures from work were noted on the first shift since the beginning of the year. However, it was stated in the article that they were not reflected in certificates for raising the results of socialist competition among shifts. "The fact is twisted," asserts the "quadrangle" of the factory in their letter to our editorial offices. "The infractions were recorded, as a result of which that shift in 1983 did not place (in the competition) even once."

We are leafing through the materials of the trade union of the spinning shop. And what do we see? The shift three times--in February, April and May--was judged the victor in the shop competition, but it did not become a holder of the top positions at the factory level only because other shifts showed better productivity indicators. And not at all because of infractions of labor discipline. Judging by the certificates, there are none. So then, who is distorting the facts?

Let us go further. The authors of the response explain that truancy was not recorded for the worker Gasnik on the time board because he drank just 5 minutes before the end of the shift. But after all, in the labor law code it is clearly stated: Appearing at work in a non-sober state or drinking of alcoholic beverages during working hours, regardless of whether it takes place 1 hour or 5 minutes before the end of the shift, is considered truancy.

True, in the response, everything is reported about the measures taken. The chief of the electronics shop communist A. Maksimov, the supervisor Z. Alashnikova and the senior inspector of the personnel section T. Kryvova were announced as reprimanded. How did those who were punished react to this? "Well, I don't know myself, why the reprimand. For the article, probably," considers supervisor Z. Alashnikova.

What do the comments, by order superfluous, say in these cases. One would very much like to get them, for example, for such facts. The worker in the material-technical supply section G. Bekmambetova and the winding machine operator G. Telgarayev were dismissed in April for truancy, while the cleaner G. Aitkuliyeva met the same fate back in January. This--is in the orders. In the time sheets, the truancies of all three of these were not noted by the foremen. In addition, the order was issued only on 30 June, with a clear violation of the time limits, set down by labor legislation.

"That is none other than one of the tricks of hiding truancies," maintains the inspector of legal inspections of the Kirghiz council of trade unions N. Breus. "At the factory they were required, prior to the issuance of dismissals, to write down in the time sheets truancies for the people who did not have a valid excuse for not appearing for work."

"Failure to show up for work without a valid reason," notes the chief of the department of labor and wages of the republic's Ministry of Light Industry Z. Potatina, "absolutely must be noted as a truancy, while the reasons for the absence should be clarified in the next 2-3 days. The actions of the foremen at the cotton-spinning factory are not lawful."

Everything appears to be clear. But even after the appearance of the newspaper article regarding the time sheet accounting, essentially nothing changed at the enterprise. Instead, other methods of hiding the truants were displayed. Thus, judging by the time sheets, N. Zhanyzakova in February worked 7 days, the rest of the days she was ill. But there is no medical certificate stating inability to work. There was none as well in the case of Zh. Omurzakova, who in June worked 4 days, and for the remainder of the month supposedly was sick. A. Zhanybekova in May and June did not work for a total of 21 days, but she presented a medical certificate stating inability to work for only 6 days, although the remaining days in the time sheets were also noted with the letter "b" [sick]. Was she sick or was she twiddling her thumbs? One sees that even a medical note was not presented, not to speak of a sick-leave certificate.

There are samples of "accounting" in abundance. Electrician Dementyev was suspended in February for 15 days for hooliganism but on the time sheets these days of "rest" were noted for him with the letter "g" which means "fulfilling government obligations." Isn't that a bit much for a hooligan? As we see all methods are used to create the appearance of well-being and, at any price, "not to have even one infraction of labor discipline."

In the spinning shop, there are many unfulfilled norms of manufacture. Many of these are among the award winners. However, among them there still persist tardinesses and early departures from work of 30 or more minutes. And it is precisely in the self-imposed shortened shifts that many did not conduct themselves in accordance with the norms. Top-notch measures at the factory for the thrifty use of work time are possible, without having to ask the ministry for an easing of the plan, alleging increased pollution of the raw material. And it is today, within the collective, 3 percent lower than the level achieved last year.

About what kind of battle for strengthening discipline can we conduct a discussion, if in the actions of the administration, social organizations, there is not an elementary consistency. Thus, for absences occurring in January and tardinesses in March, they gave the spinner G. Kalmambetova "the 5 minute treatment," they deprived her of bonus pay, even made a decision to deprive her of the 13th month wage and they changed her vacation from summer to winter. But when, according to the work results for the first quarter, the factory was awarded the ministry's prize, in the order on incentive "for active participation in the competition and personal contribution in fulfilling socialist obligations," even Kalmambetova was mentioned.

The fate of young female workers is treated at the factory with indifference, when they without explaining the reasons, suddenly stop coming to the shop. The dormitory is literally behind the fence of the enterprise, but weeks, months go by, while in the shops they still have not gotten around to taking an interest in what has happened to the girls. One even sees that there are at the factory a Komsomol organization and a council of mentors and a women's council. But, it's obvious that all of them have other concerns. And not about strengthening the young working shifts.

Covering up the truancies by the supervisors is done with the clear approval of the department of personnel and the management. Supervisors have mastered it firmly: the directors are not interested in a truthful accounting for the above instances. In the final result, that strikes back like a boomerang at the supervisors themselves. In this way the vicious circle was formed. And, judging by everything, it fully encompasses the ministry, the Leninskiy raykom of the party. Otherwise, how can it be explained that they did not display an interest in the critical signal of the newspaper.

The collective of the Frunze cotton-spinning factory holds the high award of an enterprise of socialist labor. No one is nullifying its award. It was only that attention was brought to the "narrow" place, which weakened the positions of the collective. Unfortunately, ambition stirred certain workers to take the criticism properly. But the falsely understood concern about the cleanliness of the outer garments and the unwillingness to look at the facts sensibly are poor allies in the battle for order in all spheres of our life not in words, but in deed.

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REGIONAL

KAZAKH CP CC BURO EXAMINES PETROPAVLOVSK GORKOM ACTIVITIES

Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 2 Oct 83 p 1

[Unattributed article: "In the Buro of the Kazakh CP Central Committee"]

[Text] The last meeting of the Kazakh CP Central Committee Buro examined the question of the work of the Petropavlovsk Gorkom in strengthening party, state, and labor discipline in light of the requirements of the November 1982 Plenum of the CPSU Central Committee. It was noted that the gorkom works daily to develop the sociopolitical and labor activeness of communists and all working people, and that this question is consistently brought up for discussion at plenums and buro sessions of the gorkom and gorraykoms, and at meetings of party-business aktivs and labor collectives. A patriotic movement with the motto "Honor and Glory to Labor!" has been widely spread in the city. Most enterprises have given active support to the initiative of the V. V. Kuybyshev Plant's collective concerning raising the responsibility of every worker for the results of labor and order in production. More attention has been focused on adopting the brigade system. All this is promoting the successful fulfilling of economic tasks and leading to a reduction in losses of work time and cadre fluctuation.

At the same time the Central Committee Buro noted that the gorkom's efforts in strengthening party, state, and labor discipline are still not fully meeting the requirements of the November 1982 Plenum of the CPSU Central Committee. Party committees and a number of primary party organizations have not taken all the required measures to introduce the necessary order and organization in production and the strict fulfillment of established plans and targets by every labor collective. Certain business leaders and public officials are not giving their all in the struggle for effective use of work time and the creation of the proper conditions for highly productive labor. Alcoholism and violations of production and technological discipline are being too slowly eradicated.

The Central Committee Buro instructed the Petropavlovsk Gorkom to be methodical and consistent in carrying out work to strengthen party, state, and labor discipline in every possible way, and on this basis to unerringly fulfill the plans of economic and social development for this year and the five-year period as a whole. It was proposed to raise the standards required

of leaders of all links to strictly observe plan, finance, and stock discipline, and fulfill product delivery obligations. The output of consumer goods is to be increased, making full use of local resources for this purpose. Proper order is to be imposed on the work of transportation, enterprises of trade, public food consumption, and consumer services, and municipal organs. There must be maximum assimilation of capital outlays, concentration of material and labor resources for important initial-phase construction projects, and a reduction of the times required to outfit them.

The Central Committee Buro examined the results of republic socialist competition for bringing livestock through the winter successfully, increasing the output and purchases of livestock-breeding products for the winter of 1982-1983, and a number of other topics.

12255

CSO: 1830/61

## REGIONAL

### KAZAKHS CRITICIZE RADIO LIBERTY BROADCASTS

Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 4 Oct 83 p 3

[Article by Sh. Zholbolsyn: "Who was old Zhusup Crying For?"]

[Text] Once I read in the newspapers that a staff member of the Kazakh office of the American "Radio Liberty," Abdulla Dyusupov, who betrayed his motherland and voluntarily surrendered to the Hitlerites during the war, was refusing to come to the USSR for his father's funeral. My colleagues, discussing this item, were surprised. What on earth? Among all races, a son, having received life from his mother and father and been cherished by them, is bound to honor his filial duty, which is eternal and cannot be repaid. Who is that man who, violating the feelings which bind all people, did not wish to throw a handful of earth on his father's grave?

"Don't be surprised, friends," I said to my colleagues. "You shouldn't be amazed at the conduct of a man who, after once turning traitor, chose the treachery of his profession. He is a spy, he slanders his former motherland, he persecutes Soviet citizens abroad. You can't use the usual human standards to judge an individual who heaps abuse on the Motherland, poisons people's consciousness, and trades his conscience for dollars. I know this man well..."

In August 1975, as tourists from Alma-Ata, we spent 10 days traveling in Austria. In Vienna We listened to a Strauss waltz played by the famous orchestra, in Innsbruck we admired the magnificent Olympic buildings. All this, of course, remains in the memory for a long time. But there is another thing that will never be forgotten. The gas chambers of the fascist concentration camp Mauthausen cannot be wiped from memory. Fifty-nine thousand Soviet prisoners of war were tortured there, and there is a flower-covered monument to the legendary general, scientist, and Hero of the Soviet Union D. M. Karbyshev. Because he refused to become a traitor, the fascists brought him naked in the winter to the courtyard of the camp, where they poured freezing water over him, turning him into an ice sculpture. On the rolls of the fascists' victims, we also see the name of the young Kazakh Kul'mukhan Beysenbayev.

The memory of the war lives permanently in the hearts of the Soviet people, but everything we saw made all of us feel even more deeply both the bitterness

of the losses, and the pride for the great mission of the Soviet people in liberating Europe from the Brown Plague.

One day the telephone in our hotel room rang. A Kazakh, a native of Sinsiang, a citizen of Turkiye, and now a worker in one of the plants of Munich, Kabi Sumer asked our permission to call on us and talk about his compatriots.

Well, we are always glad to meet people who come to us with good intentions, and especially when the meeting occurs far from our native land. Along with my neighbor in the next hotel room, candidate of medical sciences and distinguished instructor of the Alma-Ata Finishing Institute for Physicians, Zhulduzbek Alimhanov, we set out dastarkhan [unidentified], and laid out national souvenirs and our Kazakh literary journals ZHULDUZ and ZHALYN.

And then two people came into the room. Kabi Sumer presented a short, stocky Kazakh, calling him Abdulla.

Abdulla's first question, sitting at the table, immediately made us perk up our ears:

"Why did the Russians let you come to Austria?"

"The concepts of "Russian" or "Kazakh" refer only to nationality. But, while we represent various nationalities, we are all representatives of the Soviet people. And each of us decides for himself when and where he travels," I replied.

"But only one Kazakh is permitted for every four Russians who go abroad!" Abdulla would not calm down.

Zhulduzbek and I burst out laughing. This was a natural reaction, since our group of 25 tourists included 11 Kazakhs, 7 Russians, 3 Germans, 2 Jews, and 2 Ukrainians. The majority were women.

At that moment, there was a knock at the door, and several of our women traveling companies came into the room. They were conversing happily in our native language, and singing Kazakh songs.

"Perhaps they only allow people to go abroad who know the Kazakh language?" Abdulla took up his theme again.

Kabi Sumer answered this, embarrassed by his friend's persistence. "In Alma-Ata, all Kazakhs speak equally well in both languages. Instead of dragging out this useless conversation, let's listen to some native songs, and ask about Kazakhstan."

But this, it seems, did not interest Abdulla.

"What has made the greatest impression on you in Austria?" he asked Klara Caliyevna Zhiyenbayeva, a physician, and the leader of our tourist group, probably hoping for rapture at the abundance of goods in the luxury stores.



"The gas chambers of Mauthausen," answered Klara Galiyevna. "My heart froze when I saw them."

"Come on! War is war." Abdulla frowned, giving the appearance that he attached no significance to Zhiyenbayeva's reply.

All of us blanched. Klara too was unable to contain herself.

"And you simply mock the memory of our fallen people. I don't know who you are, or whether you were in the war, but I think you have sold yourself to the apologists of facism," Klara lashed out sharply, and then, without saying goodbye, led her girlfriends from the room.

When only the men were left in the room, Abdulla admitted that he worked for Radio Liberty.

"What do you do?" we asked.

"I prepare and broadcast programs especially for Kazakhstan."

"Somehow, I've never heard these programs," said Zhulduzbek.

"Probably our programs are jammed. We are trying to get the truth to you, but you don't care for the truth."

"Where do you get this truth?" we laughed.

"We get the basic material from the Americans, and we translate it into the Kazakh language."

"Does that mean that you know English?"

"No. They translate it into Russian, and we translate it from Russian to Kazakh."

"Do you know Russian well?"

"Yes. I finished eight grades of Russian school in Bolshenarymskiy Rayon, East Kazakhstan Oblast. Besides myself, Zhakibay Bapishev and Karis Kanatbayev also know Russian." (Both these men are traitors of the Motherland and staff members of Radio Liberty. The latter died in 1982.--author's note)

Abdulla pulled a stack of paper out of his briefcase. This proved to be texts of the weekly program of Radio Liberty in Russian, filled with lies and slander. They had been prepared by a man named Ol'shanskiy. We paged through them.

"And where's the Kazakh version?"

"I didn't bring it with me..." Obviously, Abdulla had assumed that among a group of tourists, there would turn out to be more Russians than Kazakhs.

Trying to increase his own importance, he remarked that the editorial office gave him the power to prepare the programs himself.

"And where do you get the material for these programs?"

"From you," he smiled.

"How?"

"Talking with tourists. We get the information and put it together."

"What does 'put it together' mean?"

"Very simple: one person says one thing, another person says another."

"But what if you are deceived and end up telling lies to your bosses and to our people at the same time?"

"My bosses do the exact same thing. The money's not bad."

"Why get involved with that filth? Why not look for cleaner work?"

"The work is easy, and they pay well, too."

"But, after all, money isn't everything! What about conscience and honesty?"

Abdulla, laughing; said: "Here all of that can be bought for money."

"And if you don't manage to arrange a meeting with our people, then where do you get material?"

"From these journals." He pointed to the journals we had given him.

"Radio Liberty receives a great deal of literature from the USSR, which serves as material for broadcasts."

"But surely they can read them even without your help?"

Abdulla shook his head: "There are all sorts of ways to read. We collect satirical articles and criticism--everything that has to do with shortcomings--and try to get them across more effectively. Our magazines and newspapers have columns especially for this purpose."

"If we print this sort of thing, it's only in order to correct the mistakes."

"No matter what you say, it's useful material for us. And the journal we need the most in this connection is ARA (SHMEL'). Do you have the latest issue with you?..."

The next day he came back in the company of Kabi Sumer, a man named Nigmat from West Germany, and Sharip Tynybayev--"a representative of Radio Liberty's Kirghiz office." Also with Abdulla was his son Atilla, who was very strong and tall, not resembling his round father. We did not see anything Kazakh about him. The son of the "defender" of the Kazakh language did not know a single word of Kazakh. While Nigmat showed a modest interest in the affairs of our republic, Abdulla took up the old subject again, trying with all his might to extract the information his bosses needed. He told us how in 1959, in order to get this sort of information, he attended a Worldwide Festival of Youth in Vienna.

In general, the face of this "friend and defender of the Kazakh people," or to put it bluntly, traitor and provocateur, had already been exposed to us. But we wanted to find out where he was originally from, and whether he had roots in the Motherland among the anticommunist riffraff.

Abdulla did not attempt concealment. On the contrary, he asked us to visit his relatives and tell them what a "stylish" life he leads now.

And in fact, some time past, a journalist's fortunes did bring me to East Kazakhstan Oblast, to the village of Maly Naryn, where his father, brothers, and numerous relatives lived. The elder Zhusup greeted me joyfully and seated me in the place of honor. Over a cup of tea, I told the aksakal [head of clan] that I had met his son Abdulla abroad.

The old man fell silent and hung his head.

"Don't call him Abdulla. Sultan-kabyl is his name," said Zhusup.

I felt that it was difficult for him to speak about one for whom there had been the greatest hopes in his youth.

My conversation with Zhusup lasted almost until dawn. The old man wept bitterly, recalling his life, which had been cancelled out by his son's treachery. And although nobody could blame the father for this, his heart could know no peace.

The aksakals in the village rightly say that Zhusup has mourned his son all his life. Probably there would be tears enough to fill a cup for him, if he were to come to his father's funeral.

But he did not come. Clearly, his bosses had sent him to get new "hot" information, the usual mixture of lies and slander, for the tubs of filth from the transmitters of Radio Liberty must be splashed out into the ether every day...

In his day a sworn enemy of our Motherland, and a virulent anticommunist, former CIA Director Allen Dulles said that he was prepared to befriend even Satan, if he could get information about the Soviet Union. And the followers of Dulles willingly gather up refuse such as "Abdulla," although they themselves know their true worth. It remains only to recall the old eastern proverb: the dog may bark, but the caravan moves forward.

12255

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## REGIONAL

### KIRGHIZ COURT SENTENCES DRIVERS FOR GAS THEFTS

Frunze SOVETSKAYA KIRGIZIYA in Russian 15 Sep 83 p 4

[Article by I. Otunbayev, member of the KISSR Supreme Court, and F. Taigin, director of receiving: "From the Courtroom. They Hankered After It--They Paid for It"]

[Text] It was crowded and noisy on this day in the Chuysk Freight Motor-Transport Depot. An assize of the rayon's people's court was taking place. At the bench were two workers of the specialized farm "Burana," assistant brigade leader I. Ibraimov, the forager Zh. Seytaliyev, and eight drivers of the Chuysk Freight Motor-Transport Depot, P. Fast, V. Kleshnevov, A. Momunov, A. Chukanov, I. Shmidt, N. Galtsov, Kh. Rakhmatylyayev and Sh. Alakov.

What brought the first two to court was a criminally negligent attitude toward fulfilling their official duties; the others were brought by greediness, they coveted the national wealth.

In August of last year, drivers of the Chuysk Freight Motor-Transport Depot were sent on an assignment to the specialized farm "Burana" to pick up hay. Zh. Seytaliyev was appointed the representative of the specialized farm. He was responsible for the accounting of the work, as well as for issuing the product transport invoices to the drivers. I. Ibraimov substituted for him during his illness. While preparing the documents, not checking to see whether they were filled out correctly, they signed them and affixed the seal of the specialized farm. Moreover, in a number of instances they turned over the filling out of these invoices to the drivers themselves. Dishonorable drivers took advantage of this, making additions and charging gasoline to fake runs.

In this way, a total of approximately 7,000 rubles were stolen.

In the process of the preliminary investigation, this sum was reimbursed in full by the guilty parties, but for the crime each of them received a sentence in the form of deprivation of liberty for a period of 1 to 3 years.

Such a fate awaits everyone who infringes on socialist property. That which is stolen will not turn to profit.

12505

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## REGIONAL

### LOCAL MVD OFFICIALS FIRED FOR CORRUPTION

Moscow PRAVDA in Russian 26 Aug 83 p 6

[Article by V. Artemenko, PRAVDA correspondent, Nal'chik-Ordzhonikidze: "Being Always on Guard: The Individual -- Rights and Duties"]

[Excerpts] The coworkers of the internal affairs agencies in Kabardino-Balkaria are always ready to come to the aid of a person at his first call. They are firmly guarding the legal interests and personal rights of the citizens. That makes it all the more bitter to admit that we still encounter among them various persons who are besmirching the title of militia worker.

Musos Zeker'yayevich Guliyev came to the PRAVDA correspondent point from a remote mountain village of El'brus. He told how he had been illegally arrested. M. Guliyev's statement was sent from the correspondent point to Nal'chik with the request that a careful analysis be made of the situation locally. And this is what became known.

M. Guliyev had been working as a warehouse manager at the El'brus trade office. Once, at a production meeting, he justly criticized the general manager, I. Bapinayev. Bapinayev, using his official position, was engaged in speculating with scarce commodities and produce.

The chief harbored his hostility toward his subordinate and soon Guliyev's position was formally reduced. Actually, however, another person was accepted as the warehouse manager. A discussion of the question of releasing M. Guliyev was conducted without him at a session of the trade-union committee. The middle-aged man complained to the people's court and the procurator of the city of Tynyauz and to the oblast committee of the trade union of workers in state trade and consumer cooperatives. Everywhere he complained, he received a refusal. In a word, as a result of his just criticism, M. Guliyev lost his job and was left without the benefit that he had been counting on receiving as a pension.

But he did not give up. He reported to the investigative agencies about the violations of the laws that govern trade that were being made by I. Bapinayev, his deputy S. Sottayev, and chief accountant Kh. Baydayev. They answered him with enmity. The situation got to the point of assault and battery. Several times S. Sottayev and members of his family attacked M. Guliyev, and

broke the windows in his home. Once Guliyeu, defending his home, was forced to get into a fist fight and to give them as good as he got. Taking advantage of that pretext, the offenders reported him to the militia. The procurator of the city of Tyrnyauz, A. Tsipinov, without going deeply into the details of the conflict, issued a warrant for the arrest of . . . M. Guliyeu. They arrested the participant in the Great Patriotic War and honored inventor. When all was said and done, on instructions from the procurator of the autonomous republic M. Guliyeu was released from custody and the criminal case against him was discontinued because of lack of *a corpus delicti*. The investigative agencies admitted that the arrest had been unjustified.

In the course of the investigation, many instances of theft and malfeasance on the part of the administrators of the office were confirmed. Those administrators were brought to trial. Nine persons were sentenced by the Supreme Court of the autonomous republic to various measures of punishment.

The investigation also revealed unsavory actions on the part of a number of workers in the city's militia department. The fact that senior investigator R. Teberdiyev had illegally initiated a criminal case against M. Guliyeu was not the only blunder he had made. It turned out that even before this he had committed crude violations of the code that governs criminal cases, and had not distinguished himself by fastidiousness with regard to following his personal interests.

When all these violations became known, Captain R. Teberdiyev, by a decision of the board of the MVD of the autonomous republic, was released from the militia by reason of his unsuitability for the job. The deputy chief of the GOVD [city department of internal affairs] Yu. Malkarov was also released from his assignment. The chief of the GOVD Yu. Atmurzayev was warned about his not being completely suitable for the job. Deputy for political affairs A. Shchipachev was given a reprimand. The board of the procurator's office of Kabardino-Balkaria, in connection with the violations of the law that had been committed, issued strict instructions to the procurator of Tyrnyauz, A. Tsipinov. The bureau of the party's city committee applied party punishments to those workers.

The deviations from the norms of socialist legality which had been committed by the coworkers of the Tyrnyauz militia and procurator's office evoke the public's bewilderment: are there really people like this, who are so callous and heartless, so deaf to other people's grief, but who nevertheless are occupying responsible positions? Readers write to the PRAVDA correspondent point that people like this create a distorted idea of the work that is performed by the law-enforcement agencies, greatly harm that work, and cast a shadow on those who are executing their duty with distinction.

Unfortunately, in Northern Osetia also individual coworkers in the militia display a lack of professional conscientiousness, but instead are frankly crude. T. Podgornaya got in touch with the Leninskiy ROVD [Rayon Department of Internal Affairs], in the city of Ordzhonikidze. Someone had stolen her mink hat and run away. A criminal case was instituted, but for a whole month

no investigation was conducted on the case. Then inspector M. Aydarov told L.K. to come to the militia department, and T. Podgornaya thought that she recognized him as the thief. Investigator P. Khoriyev decided to carry out a search of the suspect's possessions and in his father's apartment. The action proved to yield no results.

People with even the slightest knowledge of legislation will immediately understand that the investigation of this case was carried out with the crudest violations. For example, until L.K. was identified by T. Podgornaya, neither he nor T. Podgornaya had been interrogated. The search was carried out without a warrant from the procurator. The illegal actions of the coworkers of the militia evoked the just indignation of L.K.'s family, his neighbors, and his coworkers.

The commission that investigated this unsavory situation came to the conclusion that in Leninskiy Rayon of the city of Ordzhonikidze, the militia coworkers had frequently committed similar violations of the law. For example, last year, warrants from the procurator's office were by no means issued for all the searches that were carried out. Certain militia coworkers took an uncritical attitude to the results of their work. They often try to get people not to initiate a case. And if, despite their efforts, the case is nevertheless initiated, they try to "shut it down" as quickly as possible.

Those who have not become proficient in legal matters or who disdain such proficiency, of course, have no place in the ranks of the protectors of law and order. The MVD of the North Osetian ASSR has fired investigators P. Khoriyev and Z. Kisiyev. The bureau of the Leninskiy Rayon Committee of the party has brought to strict party accountability the chief of the ROVD, V. Khilimov, rayon procurator V. Golitsin, deputy ROVD chief V. Trubnikov, and deputy rayon procurator M. Tomayev.

The steps have been taken. Nevertheless the question arises: why do the people who enter the ranks of the militia sometimes include people who are not only capable of waging off the legal interests and requests of the citizens, but also frequently commit heinous crimes themselves?

The administrators of the Ministry of Internal Affairs of the autonomous republic have not been showing the proper demandingness toward personnel, have been slow to eliminate the shortcomings in the activities of their subordinate agencies, and do not always give a well-principled evaluation of those actions. In certain departments of internal affairs, the indoctrinational work among the personnel is poorly organized. The level of the work with personnel in the internal affairs agencies in Northern Osetia cannot be deemed to be satisfactory.

... Recently the bureau of the party's Northern Osetian Oblast committee made a decision -- to send to jobs in the internal affairs agencies of the republic 350 of the best representatives of the workers' collectives, primarily members of the Communist Party and the Komsomol.

After putting on their militia uniform, the emissaries of the plants, factories, and agricultural enterprises will take the oath to be true to their nation and their duty.

## REGIONAL

### CHIEF OF AZERBAIJANI MVD 'ANTI-EMBEZZLEMENT' SECTION ON CORRUPTION

Baku BAKINSKIY RABOCHIY in Russian 7 Aug 83 p 3

[Article by Kh. Safaraliyev, chief of the UBKhSS [Administration for Combatting the Embezzlement of Socialist Property and Speculation], AzSSR MVD, under rubric "The Jurist's Rostrum": "Combatting Violators of Socialist Legality"]

[Text] "No one has the right to use socialist property for purposes of personal profit or for other selfish purposes," our country's Constitution states. It would seem that there is no need to remind people of that over and over again, is there? Well, unfortunately, there is. There has been, unfortunately, a large number of instances of encroachment upon the people's property, which is expressed in the stealing of state and social property. We still encounter a rather large number of persons who like to enrich themselves at the expense of someone else's labor, people who do not participate in honest working life. And a completely identical danger for our society is represented both by direct criminal activities and by extravagance. Having lost their sense of responsibility, the people who commit these crimes forget that, by making encroachments upon socialist property, which constitutes the economic basis of the USSR, they are undermining that foundation. And, in addition -- and this is no less dangerous -- there is their pernicious influence upon the indoctrination of people in the spirit of our morality. That is why the Communist Party and the Soviet state have always paid a tremendous amount of attention to the fight against thefts and other encroachments upon the public property. At the June 1983 Plenum of the CPSU Central Committee it was emphasized that the indoctrination of the new man is inseparable from the most energetic struggle against all negative elements in our society, including thefts of socialist property, which require not only constant propaganda efforts, but also measures of an economic, organizational, and legal nature, since the protection of the people's interests, as Comrade Yu. V. Andropov said, is one of the foundations of our socialist democracy.

It is not accidental, when resolving the strategic tasks of the economic and social development of our society, that the party attaches primary importance -- in addition to questions of the careful, economical expenditure of the material, raw-materials, and financial resources, and increasing the effectiveness of production -- also to the protection of socialist property. The chief role in the fight against the violators of socialist legality and against economic crimes and malfeasance belongs, of course, to the law-enforcement agencies, and primarily to the organizational systems in the BKhSS [fight against embezzlement and speculation].



Under the guidance of the party and Soviet agencies in our republic at the outlying locations, the coworkers of the administration for combatting embezzlement carry out a large amount of work to guarantee the intactness of the people's wealth. Remembering that the decisive role in this struggle is played by crime prevention, at enterprises and on farms they periodically conduct reviews of the state of intactness of socialist property. A large amount of assistance is rendered to them in this regard by the representatives of the people's control committees, the control-inspection apparatus, and the public. For example, in 1982, as a result of preventive measures that were carried out, material assets valued at hundreds of thousands of rubles, which had been concealed from record-keeping, were located and converted to income.

However, we also discovered instances of crimes that had already been committed. For example, in May 1982 driver S. Yesayan was detained. He had stolen 375 pieces of plywood which he attempted to the chief of Shop No. 25 of the Azerbytmebel' Republic Production Association (RPO), AzSSR Ministry of Everyday Services for the Public, Yu. Davidyan. Subsequently, during a stocktaking of Shop No. 25, surpluses of the commodity and material assets were located in the total amount of 72,689 rubles, of which 25,400 rubles worth consisted of "left-handed" output that was not accounted for, and semifinished goods. The criminal group headed by Davidyan included ten persons -- of whom four were acceptance specialist/cashiers at acceptance points No. 17, 51, 12, and 4 of the previously mentioned Azerbytmebel' RPO, three were from Shop No. 124 of the Remtochmekh Plant, and two were from the production combine of the Azerelektroterm Association. In 1981-1982 all of them together stole state property valued at a total of more than 94,000 rubles. An inspection revealed that the record-keeping and the movement of the commodity and material assets in the shop were in an extremely neglected state; the material and production reports were not prepared promptly and the information in them was not always confirmed by the appropriate documents. The raw and other materials that were already used for the manufacture of output were deliberately not written off; the stocktaking was carried out superficially, that is, without removing the actual balances of material assets present. The shop's work was not supervised by the association. It was those circumstances that contributed to the creation of favorable conditions for the acceptance of stolen commodities, the production of output that was not accounted for, and the sale of that output for the purpose of making a personal gain.

How, then, did it happen that the administrators, the party, trade-union, and public organizations of the Azerbytmebel' Production Association and the control-inspection apparatus of the republic's Ministry for Everyday Services for the Public failed to noted the underhanded capabilities of Davidyan and his accomplices?

Or take another example. Recently a trial ended, which involved persons who between 1977 and 1980, by means of malfeasance and official forgeries, stole 8,191 telephone sets with a total value of 198,000 rubles. The accused persons included more than 20 persons, including the former chief of the Promsvyaz'montazh BMU [expansion unknown], M. Akhmedov, and his deputy,

V. Dzhaferov, work supervisors, forwarding agents, and the warehouse manager at that BMU; the chief of the Components and External Cooperation Department of the Plant imeni Leytenant Shmidt, of the Soyuzneftemash VPO, V. Makarchuk; ERTs [expansion unknown] chief R. Vorkul' and his deputy M. Yakubov; TsZLIT [expansion unknown] chief V. Lavrent'yev; warehouse manager of the Azerbriborelektrosnabsbyt Administration, V. Petrosyan; and others. Here too, as in the first instance, the lack of record-keeping and supervision over the purchase and expenditure of acutely allocated output made it possible for the criminal to engage in the theft of state assets for a long period of time.

The May 1982 Plenum of the CPSU Central Committee, which adopted the country's Food Program, defined as one of the primary task the intensification of the struggle against losses of agricultural produce, the paying of special attention to the intactness of the food commodities at all stages from production to consumption. Our republic's workers, like the rest of the Soviet nation, are firmly resolved to use their honest labor to multiply the wealth of our Motherland. However, there are also those people who attempt to do just a bit less work, but to steal just a bit more. These people without a twinge of conscience look for various loopholes, resort to various kinds of schemes in order to get a personal profit at the expense of the people's wealth. Last year coworkers of the republic's UBKhSS detained F. Tagiyev, in whose possession they found more than 100 kilograms of fresh fish in the sturgeon species, which they confiscated from him. Also engaged in fish speculation with him were his wife and two adult sons (23-26 years of age). Not a single member of that family engaged in socially beneficial labor. Tagiyev himself had already been sentenced, but had not made any conclusions from that, but, rather, involved his sons and wife in his criminal activity, crippling their life. The question arises involuntarily: where were the neighbors, where were the public organizations -- the settlement and block committees? Because the criminal activities of these people, their life that was based on income for which they performed no labor must have been noticed. It might be that prompt, purposeful preventive measures could have prevented the misfortune and could at least have kept Tagiyev's sons from taking that slippery road.

And here is another instance. In November 1982 we detained two people who were attempting to speculate in automobile spare parts with a total value of 2,912 rubles: foreman at the Azerbytovuv' Republic Production Association, R. Talybov; and driver at the Agdam Motor Vehicle Base, R. Shikhiyev. It would seem that these were people who were different not only in nature, but also in occupation, who were living far from one another, but they were united by their money-grubbing attitude, their desire to make a profit at the government's expense. As a result both of them found themselves on the defendants' bench.

For purposes of the prompt and complete satisfaction of the needs of the republic's population for fruit and vegetable produce, the rural workers are attempting to bring in big harvests of fruits and vegetables and to ship them to the trade network for sale to the public. However, the figures show that every year, as the produce travels from the field to the direct consumer, approximately 20 percent of it is irreversibly lost in the form of direct

losses, and also in the form of unused waste products and rotten produce. And what happens? The labor, the material and financial expenditures for the lost part of the output, are distributed to the remaining part of it, raising the production costs and reducing, as a whole, the effectiveness of fruit and vegetable production.

Without a doubt, an important role should be played here by the collectives on the farms themselves, and in the procurement and trade organizations. Every incident of violation that has been ascertained must be the object of a thoroughgoing discussion at the party, trade-union, and Komsomol organizations at those collectives.

During the most strenuous period when the harvest is being brought in, when every pair of working hands is accounted for on the farms, certain people contrive -- apparently not without the knowledge of the farm and enterprise administrators -- to make trips for a prolonged period of time outside the confines of the republic for purposes of speculating in fruits and vegetables.

Persons who were not engaging in socially beneficial labor were located in Kubinskiy, Shamkhorskiy, Geokchayskiy, Khachmasskiy, Udzharskiy, Lenkoranskiy, and other rayons in the republic.

A definite amount of the blame here also lies on the local law-enforcement and Soviet agencies, which, apparently, have been taking a liberal attitude and failing to carry out preventive work to locate individuals who are leading a parasitical way of life.

Speculation is one of the most amoral forms of violations of the law, since the profit that is achieved by the speculator is based on the creation of temporary difficulties or interruptions in supplying the workers with the products that they need. For example, early last year we detained a worker at the Azerbaydzhan Sovkhoz, Masallinskiy Rayon, Kh. Abdullayev. After establishing criminal contact with the chief of Postal Branch No. 2 in that rayon, D. Kuliyeu, he traveled beyond the confines of the republic, where he bought up 130 kilograms of butter, redirected it by mail to Masally, and attempted to sell it at speculative prices.

Today the republic's workers are fulfilling with distinction the tasks of the third year, the decisive year, of the 11th Five-Year Plan and are successfully implementing the decisions of the Plenums of the CPSU Central Committee and the Central Committee of the Communist Party of Azerbaijan. But our successes can be still greater if all of us, in the outlying areas, take an economical attitude toward the expenditure of the material resources, if we wage an uncompromising struggle against poor business practices, thefts, and speculation, that is, a struggle against everything that is preventing us from living and working calmly.

5075

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## REGIONAL

### MAN MASQUERADES AS KGB OFFICER TO EXTORT MONEY

Baku BAKINSKIY RABOCHIY in Russian 28 Sep 83 p 4

[AzerINFORM [Azerbaijan News Agency] item, under rubric "From the Courtroom": "Unsuccessful Masquerade"]

[Text] A white, gleaming Volga, with its brakes squealing, stopped in front of Bread Store No. 3. A man wearing the uniform of a lieutenant colonel got slowly out of the car, cautiously flicked a particle of dust from the sleeve of his jacket, and entered the sales room.

The stranger, without stopping at the counter with the rosy-hued loaves of French bread, the appetizing rolls, and neat, brick-shaped loaves of dark bread, went behind the partition, right into the office of Z. A. Arustamyan, the store manager.

Identifying himself as a worker at an extremely respected and important institution, the guest reported that the department that he represented had allegedly got an anonymous statement accusing the store manager if not of everything, then in any case of an extremely large number of mortal sins. "The situation is extremely serious," the "colonel" stated. "However," he added after thinking it over for a little while, "if definite efforts were applied, the conflict could be resolved peaceably."

The guest had not brought the statement with him but he promised to bring it that evening.

At home Arif Zeynalov, taking off the uniform of a KGB officer and reverting to his identity as a worker at one of the Baku construction-repair administrations where he had recently been employed, began to write the anonymous letter himself, and then, on the margin, using different ink, wrote out a resolution in a flowing hand.

On the same day, before the store closed, Zeynalov returned and put onto the store manager's desk the "terrible paper." On an abacus that was lying on the desk, he moved several beads. "Fifteen hundred," Z. Arustamyan realized.

"No, I can't pay that much," she said.



They agreed on a thousand rubles, which the manager was supposed to bring the next day. At the appointed hour they met at the store on the corner of Prospekt Kirova and Ulitsa Nizami. They walked several steps to the Palace of Culture imeni 26 Komissarov. They entered the vestibule, where Zeynalov received the bundle that had been promised him. With the sense of having carried out an operation successfully, he went out onto the sunlit street and . . . was detained by representatives of the administrative agencies of Rayon imeni 26 Bakinskikh Komissarov, where Z. Arustamyan had previously reported his extortion attempt.

At the investigative agencies the person was well known. At the age of 44, A. Zeynalov had already served time three times. At the age of 22 he was sentenced for the first time for illegal possession of a firearm. Then, the second time, for assault and battery; and, the third time, for forging the identification card of a captain of militia and attempting to extract bribes.

The years that he had spent in the North had not cooled Zeynalov's passion for dressing up and masquerading. And so, upon returning to Baku, the "captain" became a "lieutenant colonel." His notebook, which was introduced as evidence at the trial, attests to the fact that the self-styled KGB officer had extensive plans. In addition to Z. Arustamyan's name, the notebook contained the names and telephone numbers of several more store managers, as well as several workers in the militia, and a number of ministries and departments, which he used to mention ostentatiously while dressed up in uniform. However, as had happened previously, Zeynalov was not successful in his little prank. The People's Court of Rayon imeni 26 Bakinskikh Komissarov, under the chairmanship of E. M. Nagiyev, sentenced him to ten years of imprisonment, with the term of punishment to be served in a corrective-labor colony with rigid working conditions, and a subsequent two-year exile. The property belonging to him was confiscated.

5057

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## REGIONAL

### REVIEW OF MOLDAVIAN LOCAL PRESS EFFORTS TO COMBAT RELIGION

Kishinev SOVETSKAYA MOLDAVIYA in Russian 21 Sep 83 p 2

[Article under rubric "Review of the Press": "Activity Rate of Atheism"]

[Text] In the rural club in Korzheutsy the tobacco-growers were being honored. One after another the representative of the labor dynasties, experts in growing the "golden leaf" went up onto the stage and received awards and presents. Among those who were asked to go up onto the stage were Anna D., who is known on the farm for her industriousness and her willingness to carry out instructions on the job. After an unbearable pause, that was filled with the bewildered silence in the hall, she finally got up from her seat and stated loudly, so that all could hear, "I'm not going up on the stage and I won't accept your presents."

Those who had gathered in the hall knew the reason for that strange behavior. The people knew that after experiencing a serious emotional trauma that woman had fallen under the influence of members of the Jehovahs sect and now, as everyone could see, she was getting increasingly entangled in its tenets. "They instruct their victim in approximately this way: beware of any contact with people, do not tell the truth at various meeting, turn away from any greetings and fail to respond to them, do not do what everyone else is doing. In a word, they force people to become alienated from others," writes the NOVAYA ZHIZN' newspaper, discussing this incident in the article "The Undelivered Present." The Brichany journalists had been able to discern behind this incident a large and alarming phenomenon, and to put the correct evaluation on its moral depravity.

In the large variety of topics to which NOVAYA ZHIZN' constantly turns, one that has become firmly established in the topic dealing with materials of an atheistic nature. First of all, these are statements that are immediately devoted to problems of atheistic work, to the forms and methods of conducting it, and to questions of indoctrinating and instructing the atheistic cadres, statements, for example, like the editorial "In the Arsenal of Forms and Methods," which discusses in detail the work of the rayon seminar of atheists. From that editorial we learn, in particular, that all the atheistic work in the rayon is carried out in accordance with a single long-range plan. Much attention is devoted to training the ideological activists in questions of scientific atheism. That subject is studied at a special department of the

people's university, as well as in 14 Komsomol political-training schools. The rayon, for the most part, has been able to provide itself with skilled cadres for working with believers. Talks on the appropriate topics are regularly given by approximately 150 lecturers and more than 400 agitators. In Brichany the people are not afraid of entering into open collective discussions with believers. One hundred nineteen of them have been conducted. There are also party organizations that have accumulated a large amount of experience in atheistic work -- at the Pogranichnik, Novaya Zhizn', XIX S'yezd KPSS, Biruintsa, and other kolkhozes.

However, a large number of problems also remain in this area. One of them is the work with young people, with schoolchildren, with students at PTU [vocational-technical schools] and technicums. The newspaper conducts this work probably in the most consistent way. The questions of the atheistic indoctrination of the young children and adolescents are dealt with in the article by the director of the middle school in the village of Staryye Karakushany, G. Postalakiya, entitled "We Are Raising Atheists." Experience that is especially valuable is the meticulously accumulated experience in using the process of instruction for purposes of combatting an antiscientific view of the world. At literature classes, for that purpose, use is made of an analysis of the appropriate works of M. Eminescu and I. Kryange; at physics and chemistry classes, graphic experiments that reveal "divine miracles"; at biology lessons, direct "discussions with the bible," that refute the myth of the divine origin of everything living.

The same topics are dealt with in the correspondence "We Are Indoctrinating Atheistic Conviction." Its author, Ye. Snimshchikova, an instructor of psychology at the Lipkany Pedagogical School, analyzes in detail and knowledgeably the forms and methods of conducting atheistic measures, and reveals their unique features.

The newspaper also prints statements in which the authors enter directly into a discussion with the apologists of the faith. One such article, for example, is "Who Cannot See the Contradictions," by lecturer on atheism S. Bezhenar', which unmasks the biblical myth about Noah and his sons, and precisely points out the logical and factual contradictions in the "holy writ."

An atheistic directedness also typified many other statements in the newspaper. NOVAYA ZHIZN' attempts constantly to devote attention to the introduction of Soviet holidays and rituals. This topic was discussed by the secretary of the executive committee of the Bobdaneshtskiye Village Soviet, B. Popovich, in his article "Let's Give Solemnity to the New Rituals," which discusses family rituals and traditionals, and, in particular, the solemn registration of newly born children.

Under the rubric "New Rituals and Traditions," the newspaper published an article by A. Gal'chenko, entitled "The Meeting of Four Generations." In it the author describes the interesting way in which a young-people's wedding had been organized in Brichany -- or, rather, the ritual that precedes it. Four families -- the representatives of four generations -- met in the hall of the House of Culture. The veteran married couple -- Petr Dorofeyevich and

Mariya Girgor'yevna Vakarchukki -- celebrated their golden anniversary on that day; the Tyutyunik family, the silver anniversary; the Grushetskiy family also marked a solemn event -- the birth of their daughter Kristina. And, finally, the newlyweds are also there -- Grigoriy Posternak and Sil'viya Petrovskaya.

At that meeting the young people derived, from the simple stories told by the older people about their not so easy fate, much that was beneficial, including much that they could use in their family life. The honored guests were congratulated by representatives of the rayon soviet and were given commemorative medals. . . .

That report in the newspaper is also of vital importance because, in individual villages in Brichanskiy Rayon, the number of weddings and christenings has increased, and the number of young people in religious sects continues to be high. A plenum of the party's rayon committee that considered the question "The Tasks of the Rayon Party Organization That Evolve from the Decisions of the June 1983 Plenum of the CPSU Central Committee and the Speech of General Secretary of the CPSU Central Committee, Comrade Yu. V. Andropov at that Plenum" considered in detail the state of affairs in the area of atheistic propaganda, mentioned specific instances of desirable experience, and also mentioned those party organizations that are still carrying out an inadequate struggle against survivals and superstitions. For the journalists in the rayon newspaper this is a precise and extensive program of statements.

It would actually be interesting to analyze why there has been an increase, rather than a decrease, in the number of cult rites in Balasineshty, Belyavintsy, Larga, and Tetskany. Why has the outstanding work done at people's places of resident, the experience in which has been accumulated in Korzhentsy, not been disseminated sufficiently rapidly in the rayon? What is hindering the use of the structures of former churches -- which now are empty -- as museums? But one must do everything at such time to avoid a superficial treatment of the topic, and must refrain from dealing with individual particulars. Because that is sometimes what one encounters in journalistic practice. For example, a small item entitled "Compromise." We shall not attempt to paraphrase its content. We shall note only that the correction of the moral qualities of the ministers of the cult is by no means a matter for the newspaper to deal with.

I would like to see on the pages of NOVAYA ZHIZN' the largest possible number of articles asserting a materialistic view of the world, propagandizing the Soviet way of life. Something that would be of great benefit would be a benevolent and thorough analysis of the situations that develop in certain families of believers, and the providing of moral support to those who are freeing themselves or have already freed themselves from the influence of their religiously-minded parents or members of the sect. It is also necessary to devote attention to the frequent violations of Soviet legislation by members of those communities. This especially pertains to their propagandizing of religion among children and adolescents. . . .

Atheistic indoctrination is one of the most important sectors in ideological work. The newspaper's arsenal, the journalist's contribution to that party job can and must become more varied and more weighty.



## REGIONAL

### USSR MINISTER MAYORETS VISITS AZERBAIJAN

[Editorial Report] Baku BAKINSKIY RABOCHIY in Russian 6 Nov 83 carries on page 1 a 400-word report of the visit to Azerbaijan by A. I. Mayorets, USSR minister of the electrical equipment industry on 1-5 November. He first met with voters of his district in Stepanakert and then visited Baku and Stepanakert equipment enterprises and associations, learning about the construction, reconstruction and reequipping of enterprises and fulfillment of the 1983 plans, as well as tasks for workers of the field in response to the November (1982) and June (1983) CPSU Plenums. He emphasized the need for better utilization of reserves and resources, further improvement of production efficiency and a more timely introduction of new capacities.

Mayorets also participated in the festivities associated with the 60-year Jubilee of the Noagorno-Karabkhskaya AO and met with first secretary of the Azerbaijan CP Central Committee, K. M. Bagirov. Also present at the meeting with Bagirov were G. N. Seydov, chairman of the Azerbaijan SSR Council of Ministers, and A. N. Mutalibov, deputy chairman of the Azerbaijan SSR Council of Ministers and Gosplan chairman.

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